कामदूतम्

प्रा. रामचन्द्रः [हरिशरणः] शाण्डिल्यः

का म दू त म्

(आङ्ग्लानुवादसहितम्)

प्रा. रामचन्द्रः [हरिशरणः] शाण्डिल्यः

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KAMADUTAM

(KAVYAM)

Author
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B.A., B.T. Acharya

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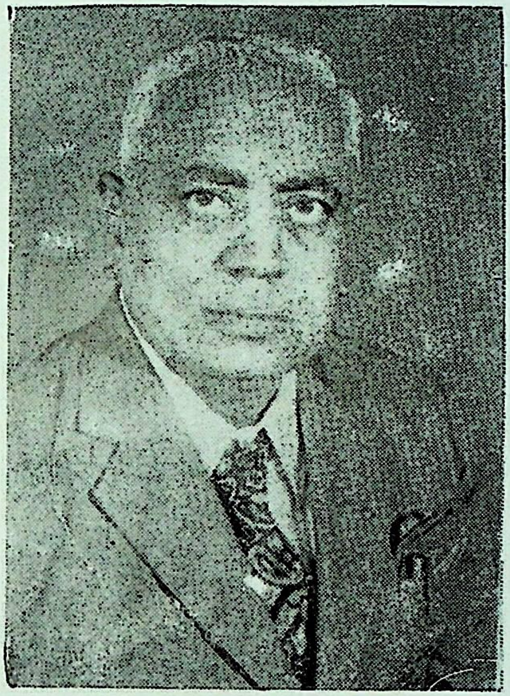
The Author



Prin. H. A. Shandilya

FOREWORD

I have a great pleasure in introducing Prin. : Shri H. A. Shandilya, a well-known figure in Sanskrit circle who has the credit of composing lyrical poems of great interest. The present lyric Kamaduta is one of them. It is among the poems of comparable merit & discloses his poetic genius.

The present edition with English translation makes a significant contribution to Sanskrit literature. It is a historical poem which throws a light on the Sindhi community which suffered a lot due to partition of India. They left their hearths and homes only to save their culture. It discloses his immense love for his mother land.

The special features of this poem are that the message is sent by a girl from Shikarpur Sind (W. Pakistan) to her lover in Ulhasnagar (India) and the reply is also sent through Cupid the deity of Love. Pure and true love between the betrothed youths has its own significance. Their thoughts and emotions are full of pathos. The descriptions of natural scenes, hillstations, towns and holy places of undivided India inspire the readers to visit them atleast once in life. The descriptions of hills, forts, lakes, rivers and mountains disclose the poets love for nature and throw sufficient light on his interest in geographical & historical places in this 'wonder-fully various' country. Above all the, devotional

fervor of the poet has enhanced the charm of the poem.

The language used in the poem is simple, lucid, easy and appealing to the heart. Appendix No. 1 will serve as a guide for the tourists and acquaint them with the importance and grandeur of those places. The appendix II containing the life description of the persons will help the readers in understanding the poem.

I am confident that this attempt of Principal H. A. Shandilya will be highly appreciated by the readers and lovers of Sanskrit literature.

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Former Member : Sanskrit Standing Comm. of Maharashtra Govt.
Hon. Chancellor : Bombai Hindi Vidyapeeth Mahim, Bombay.

PRO-LOGUE

उपोद्घातः

नत्वा हनूमन्तमनन्तशक्त्या
विभूषितं राघवमुख्यदूतम् ।
करोमि नैजं वचसां विलास-
माश्रित्य काव्योत्तमकामदूतम् ॥१॥

दिव्याभे मेघदूते विलसतिकविता व्योम्नि गीर्वाणवाण्याः
ख्यातप्रत्नेष्वनेकेष्वनुपमरसवद् दूतकाव्येषु सत्सु ।
न प्रत्नं चाति नूत्नं हरिशरणकवीरामचन्द्राभिधोऽपि
चित्रं! कान्तं नितान्तं नव ललितपदं कामदूतं ततान ॥२॥

नैकानि सन्ति प्रथितानि लोके
काव्यानि वै दूतपरम्परायाम् ।
न स्पर्द्धते किं सुकुमारभावैः
श्रीमेघदूतं नवकामदूतम् ? ॥३॥

स्निग्धाभिः कल्पनाभिः प्रकटितविभवं भावनानां प्रभाभि-
र्भास्वद् भव्यान्तरालं निखिलभरतभूचित्रणादर्शतुल्यम् ।
सन्दब्धं शब्दपुष्पैर्विमलगुणचयप्राप्तहृद्यावलोकं
चेतोहारीव माल्यं हरिशरणकवेः कामदूतं विभाति ॥४॥

अस्मिन काव्ये भवति मदनः प्रेमसन्देशदूतः
कामावस्था विरहजनिता दुःखमाविष्करोति ।
कृत्स्नोदेशो भरतनृपसम्बन्धितो वर्णितोऽस्ति
तीर्थं शैलो नगरमथवा ब्रूहि किं नास्ति काव्ये ? ॥५॥

सार्थालङ्कारसंयुक्ता भावभाषा प्रसाधिता ।
मनोहराऽवदाता च कामदूतस्य भारती ॥६॥
अखण्डं भारतं राष्ट्रं कामदूते विराजते ।
कथं न कवि शाण्डिल्यः साधुवादाभिनन्दितः ॥७॥

कवीश रामकैलाश पाण्डेय
एम्. ए. लब्ध स्वर्णपदकः
१ बी / २४ बाघम्बरी रोड,
अल्लापुर, इलाहाबाद (उ. प्र.).

PREFACE

I read Meghaduta of Kalidas, in my School days. I was highly impressed by the imagery of the poem even in those days. After partition of India my family migrated to Jodhpur and then to Bombay.

At that time I was a young man of twenty. Love for my native place and pitiable plight of Sindhis who had abandoned their country, aroused a desire to compose a poem in reminiscences of West Pakistan. With this desire I started to compose some verses, but I adopted Malini metre against Mandakranta. As I was a student, my descriptions were verbose & immature. Soon I realized that unless and until I travel all over India, I shall not be able to describe the places appropriately, as beauties of nature appeal to the mind only on being interwoven with human feelings. So I dropped the idea of composing it and consoled myself by composing two other Kavyas namely Yatraprasangiyam and Ritu Varnanam, in brief.

After my retirement, I thought of fulfilling my desire of completing Kamaduta. By this time I had gained maturity and had travelled all over India. I converted my previous verses from Malini into Mandakranta metre which creates pathos when read slowly.

The story of Kamaduta with its historical back-

ground is imaginary. It has no connection with my life although the names of both of us (दम्पती) do appear in the poem. The pitiable plight of betrothed lovers, their pangs of separation, keen longing for re-union & their lamentations all are the creation of my imagination. The amusing descriptions of modern towns, cities, holy places and hill stations, I believe, will allure, the readers and create in them an eager desire to visit the places. The style is simple, lucid, sweet and musical.

My thanks are due to all Sanskrit poets and scholars who have helped me in completing this edition. I take the opportunity of expressing my indebtedness to my Guru Dr. M. D. Paradkar who has written the foreword to this kavya.

I am also thankful to the Ministry of Human Resources, Government of India with whose financial help, this poem has seen the light of the day.

The authorities of Ashok Press – Ulhasnagar who undertook the publication of this work and produced it in excellent manner, deserve my sincere appreciation.

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INTRODUCTION

A. What is Kavya?

In Sanskrit there are many definitions of Kavya given by different rhetoricians. Mammat has defined it तददोषौ शब्दार्थौ poetry consists in word and sense without faults & with merits & excellences of style which may at times be without figures of speech. Vishwanath has defined it as वाक्यं रसात्मकंकाव्यम् The soul of poetry is रस or sentiment but the defination of Pt. Jagannath is very popular रमणीयार्थ प्रतिपादकशब्दकाव्यम्. Kavya consists of word that connote charming meaning. The purport is that the experience of a person impressed by wonderfully various nature gives rise to excellent feelings & high notions which unfold themselves in beautiful, soft & charming language. All this results into Kavya. Western scholars define it as under :-

(i) Poetry is spontaneous overflow of powerful feelings. It takes its origin from emotion recollected in tranquility - Words Worth.

(ii) Poetry should be simple **sensuous** & passionate - John Milton.

(iii) Poetry should dance in the mind & blow one a kiss or gallop to aadventure with cheer - Earl Wavel.

B. Types of Kavya :-

Poetry is divided into two major clasess दृश्य

(visible) & श्रव्य (audible) दृश्य is that which is played on the stage. All the plays (नाटकs) come under its heading. श्रव्य is again subdivided into गद्य (prose) पद्य (poetry) & गद्यपद्यात्मक कथा and आख्यायिकाs are the two subdivisions of गद्य. पद्य is also divided into a महाकाव्य, खण्डकाव्य & मुक्तक. चम्पू is the conglomeration of prose & poetry (गद्य पद्यात्मक). महाकाव्य contains the story of whole life of a single hero atleast in eight chapters. खण्डकाव्य depicts some memorable incident of a hero's life खण्डकाव्यस्यैकादेशा नुसारि च (सा० द०) when it is tinged with music becomes lyrical and is styled as गीतिकाव्य which can be erotic as well as religious. मुक्तक काव्य is that which revels in sentiment and does not partake of a connected story. अमरुशतक and भर्तृहरिशतक are its well-known examples.

C. Duta Kavya or सन्देशकाव्य :-

Rhetoricians have not described the way of writing these kavyas as there are primarily lyrical in character. Generally in these kavyas the hero or heroine in a love lorn conditions, caused by seperation, is found sending his or her message through an emissary (दूत) making it as सन्देशकाव्य. Kamduta belongs to this class.

The sage Valmiki, the Adi Kavi of this land, paved the way for सन्देशकाव्य by introducing Hanuman as a messenger in the Ramayan. In the Mahabharata Swan conveys the message of Nala to Damayanti and in the Shrimad Bhagwat Shri Krishna sends Udhava as a messenger to Gopis with a view to

assuage their grief.

In classical literature a young wife sends her message through cloud to hcr husband in घटकर्पर काव्य which is a small work of 22 stanzas. Kalidas laid down the norm in his lyrical Meghaduta. He is rightly considered the pioneer of दूतकाव्यs. He has inspired many a poet in Indian language to emulate his example. It is true that in the Jain literature the main purpose of writing सन्देश काव्य was to propagate Jainism. Nevertheless Jin Sena of the eighth century A. D. thought of समस्यापूर्ति in a different way under the influence of Kalidas. He has written his पार्श्वाभ्युदय in Sanskrit taking care to conclude every verse by a line from मेघदूत. In Bengal पवनदूत & उद्धवदूत are full of devotional sentiments. After Kalidas almost one hundred Duta kavyas are written. Kamaduta is an additional effort in this connection.

In Sindhi literature there are no दूतकाव्यs but some poets have conveyed their message through crow and the moon only in a few verses.

D. Literary Style :-

The best of all styles is वैदर्भी as the principal features of this style are an absence of inordinately long compounds and unduly involved constructions and the presence of lucidity (प्रसाद) sweetness माधुर्य and vigour ओजस्. The composition must be possessed of the above qualities in such a manner as to produce the impression of a thing that is beautiful quite

naturally, even like the flower in a garden. There must be no deliberate striving after effect, atleast it should be reduced to minimum, Another point is that the sentiment रस which is being delineated should be the chief by making all other things such as Alankara metre etc. subordinate to it. In Kamaduta the erotic sentiment (विप्रलम्भ variety of it) is dominant through out the poem & the selection & arrangement of words & pharses is governed by the consideration of this principal sentiment. Alliteration & other Alankaras used in it will inspire the readers. Besides these, this Kavya consists of beautiful, vivid & gorgeous descriptions of wellknown towns in India.

E. Metre :-

It is said that the metre Mandakranta is suitable for describing the rainy season or travel or a calamity प्रावृट्प्रवास व्यसने मन्दाक्रान्ता विराजते It is संवृत्त metre having seventeen syllables in each pada. It is defined as :-

मन्दाक्रान्ता बुधरसनगै र्मों न गै तौ गं युग्मम् ।

म	भ	न	त	त	ग	ग
— — —	— ᴗ ᴗ	ᴗ ᴗ ᴗ	— — ᴗ	— — ᴗ	—	—
काचिद्वा	लाविर	हविंत्र	शाजात	कौनाम	घं	या

यति comes after the fourth & the tenth syllables. All lines of the poem should follow this metric system. It is the combination of two Manda & Akranta which suggests that when it is read slowly it overwhelms the mind of a reader. Hence it is quite suitable for a poem describing some horrible or pitious condition of a hero

or a heroine who is suffering from the pangs of separation. ,Although in a very few Dutakavyas metres other than Mandakranta, have been employed. This poem has adopted मन्दाक्रान्ता in view of its applicability to the plight of lovers.

F. Sentiment रस

Sanskrit rhetoricians enumerate eight, nine or ten sentiments, Bhojraj in his शृङ्गारप्रकाश describes them as under and considers शृङ्गार as the basic sentiment.

शृङ्गारवीरकरुणाऽद्भुतरौद्रहास्यं-
बीभत्सवत्सलभयानकशान्तनाम्नः ।
आम्नासिषुर्दशरसान् सुधियो वयं तु
शृङ्गारमेव रसनाद् रसमामनामः ॥

विश्वनाथ defines शृङ्गार as under:-

शृङ्गं हि मन्मथोद्भेदस्तदागमनहेतुकः ।
उत्तमप्रकृतिप्रायो रसः शृङ्गार इष्यते ॥

शृङ्गार रस is of two types :

(i) सम्भोग: (Love in presence)

(ii) विप्रलम्भ: (Love in separation).

In सा० द० विप्रलम्भ is defined as under :-

यत्र तु रतिः प्रकृष्टानाभीष्टमुपैतिविप्रलम्भोऽसौ

Again this विप्रलम्भ is four fold as it arises from (i) अभिलाष (ii) or प्रणयमान or कोप (iii) प्रवास (iv) करुणा.

पूर्वानुरागमानाख्य प्रवास करुणात्मना

विप्रलम्भाभिधानोऽयंश्रृङ्गारस्याच्चतुर्विधः ।

But मम्मट recognises it five fold. प्रवास is defined as :–

प्रवासोभिन्नदेशित्वं कार्याच्छापाच्चसंभ्रमात् ।

Thus in Kamaduta there is संभ्रमप्रवासाद्विप्रलम्भ: separation of hero due to journey undertaken by him in confusion caused by riots due to partition of India.

The style of this Kavya is simple, sweet & musical. Care has been taken to give due importance to the thought as well as imagination. The poem is full of transcendental beauty, artistic charms, aesthetic conception & emotional presentation.

LIFE AND WORKS

LIFE :-

Gifted persons are seldom born in this world, likewise my cousin Dr. H A. Shandilya, Ex. Principal, is the only person in our community who composes Verses in Sanskrit. He is a man of letters and highly talented scholar. He possesses sound knowledge of Sanskrit, Hindi, English, Sindhi and workable knowledge of Urdu, Gujrati and Marathi. He is well-versed in Astrology, Astronomy, Tantrology and Philosophy.

Dr. Shandilya has written about a dozen books in Sanskrit out of them only Yatraprasangiyam Kavyam has seen the light of the day. Many renowned Sanskrit scholars have admired him for his works and some poets have composed eulogical poems on him. His works have won him awards, recognition and reputation. Some one considers him Bhartri Hari reborn and the other one says that he is like Kalidas. He has an unquenching thirst for knowledge, so he attends almost every oriental conference or congregation of Sanskrit scholars and takes an active part in it.

Such a versatile genius was born in Shikarpur Sind (W. Pakistan) a seat of Sanskrit learing, on the 15th February 1927 at 1.36 A.M. in our learned family of Sarswat Brahmins. His revered father Pt. Ambikadutt Shandilya was an erudite scholar of Sanskrit Grammar as well as Karma Kanda. Brahat Madhya Sidhanta Kaumudi and many Pooja Padhatis are attributed to him. He taught Karma Kanda to a number of Brahmins.

He was a man of wisdom and understanding. We all held him in high esteem. Dr.Shandilya's mother Smt. Sundari Devi who was called 'Dadi' by all of us, was a noble and pious lady. She got her son (Dr. Shandilya) remember several stotras about various deities by heart when he was a mere child. She used to recite Bhavani Sahasranam daily. All of us had a great faith in her. It is her influence on our poet that he recites Durga-Sapta-Shati everyday. He is a worthy son of his worthy parents. No doubt heredity and environment influence character of a person.

Dr. Shandilya learnt Sanskrit at the feet of Late Pt. Vishnudutt Bharadwaja (principal) our maternal uncle. The latter was a great Savant and had mastered eastern and western philosophy. He had a command over Sanskrit and English. He was a poet too. Dr. Shandilya got training of rhetorics and prosody from our uncle Dr. Shankarlal 'Sanskrit Manishi', and of Astrology from our relative Pt. B M. Bharadwaj B.E. (Civil) M.I.E. consulting Engineer cum Astrologer who is an eloquent speaker and master of Astrology, and author of some Astrological books.

Dr. Shandilya passed all his examinations and obtained degrees from Bombay University. He was appointed as a teacher in high school at Ulhasnagar & was soon elevated to the post of a Principal. He worked as a secretary of Sindhu Education Society which runs two primary schools six high schools and three Junior Colleges.

After retirement he is working in Tantralogy and has won name and fame as a poet and an Astrologer. It is his belief that all work is done by the grace of the Almighty God. He is a true devotee of Jagadamba. He works according to his own conscience. May God shower blessings on him so that he may continue on serving 'Sura Bharati.'

WORKS :-

1) Yatraprasangiyam :- The first lyric which the poet published in 1989 is Yatraprasangiyam. He describes in it a story of his dream in a lucid manner, condemns dowry system, explains philosophy, throws light on history and the modern conditions of people in India. His knowledge of the art of prosody and figures of speech is evident in this poem. his intuition is to help the students by introducing them to these subjects.

2) Ritu Varnam :- His second Kavya is composed on the pattern of Kalidas's ऋतुसंहार. He describes in it six seasons, their astronomical rotation and festivals, seasonal diseases, along with remedies for preventing and curing them are also dealt with.

3) Kamadutam :- It is his third Kavya full of national spirit & throws light on sufferings of Sindhis due to partition of our country. In this a message is sent by a girl from Pakistan to her lover in India through Cupid and a reply is also sent to her. The story is

purely imaginary and is not connected with poet's any real event. It contains a brief description of about 67 towns.

4) Stotrawali :- In this the poet has composed various stotras in praise of different deites which when sung can arouse a spirit of devotion. Its foreword is written by Swami Shankaranand of Kashi Sumeru Math.

5) Natyavali :- During poet's service he used to write and direct one act plays. Some of them were broadcast from All India Radio, Bombay. They are about eight in number

6) Sindhi Parva Katha :- He has composed Stories of Sindhi festivals in simple Sanskrit verses.

7) Astrological Tables :- He has formulated some tables which have a great astrological value.

8) Karma Kanda Padhatis :- He has written Padhatis on karma kanda which are rarely found in any book.

9) Daharsen Maha Kavya :- His present attempt is to compose Maha Kavya on Maharaja Daharsen of Sindhu Desh.

10) Research Work :- His lectures on Dharmshastra and Puranic history are appreciated by the scholars in All India Oriental Conferences and Seminars conducted by Institute of Oriental Study, Thane.

May God grant him long life to serve Sura Bharati more and more

M. M. Dr. Katyayanidatta
Principal: Saraswati College, Taranagar 331 304 (Raj).

SYNOPSIS OF KAMADUTA

Kamaduta is divided into two parts Purvakam and Uttarkam. Purvakam contains the message of the young maid separated from her lover & the Uttarkam the reply of the youth sent to her. The love between the pair was spontaneous as the girl was saved by the boy when she was harassed by ruffians while returning from her college. Thereafter they exchanged love letters and were subsequently betrothed. They used to meet frequently & look forward to the day of their wedding. But it could not be solemnized on account of cruel partition of India into two Sovereign states Bharat & Pakistan. As a result of partition, there were communal riots on a large scale. Hindus were persecuted by looting, arson, kidnapping of girls and in various other ways in Pakistan, which led to mass migration of Hindus from there.

As the parents of the girl did not wish to leave their motherland, they stayed back in Pakistan. The boy came and settled in India. The girl did not know the whereabouts of her lover. She was very much in melancholy and upset; so she thought of sending a message to her lover. After considering various alter– natives, she decided to engage Cupid, the god of love as her proper messenger. Accordingly she exhorted him to visit the lovely places of Sind and India in search of her lover. She further implored to visit Ulhasnagar which is developed by the Sindhis into a township. She told him that in case he succeeded in

spotting him, he should narrate her woeful tale and her deep yearning for him. The god Cupid set out on his mission. After a prolonged search he succeeded in locating her lover at Ulhasnagar. He described to him the pitiable plight of his beloved in Pakistan.

In the latter part of the poem the youth welcomed Cupid & was very much pleased to receive her message. Then he requested Cupid to favour him by conveying his reply to his beloved yearning in separation. He expressed his inability to go to Pakistan on account of various riddles and restrictions put upon him by the government as he was struggling to conquer some area in Sind for the re-settlement of Sindhis who were made homeless. He further requested him to follow a different route connecting Kanyakumari, Madras, Delhi, Lahore and back to Sind as generally it is considered an ill-omen to travel by the same route when a messenger is on a welfare trip.

On hearing the lamentations of both the persons, Cupid was filled with profound sorrow and was inclined to help them. By his grace all the restrictions put on the youth were removed. So he went to Pakistan to see his beloved. They were thus re-united and their cup of joy was full. The lover brought his beloved to India without any difficulty and both of them lived a happy life.

का म दू त म्
KAMADUTAM

(पूर्वकामः)

(PART - I)

कामदूतम्

(पूर्वकामः)

शक्राऽऽदेशात्सुरहितविधौ पञ्चबाणान् प्रमुञ्चन्
दग्धः शम्भोर्निटिलनयनादुद्गतैर्ज्वालजालैः ।
योऽनङ्गोऽपि प्रचुरबलवान् प्राणिनां धैर्यपाती
तं वन्देऽहं भुवनजयिनं दर्पकं दुर्निवारम् ॥१॥

1) I bow down to Cupid (the god of love) who triumphs over the three worlds and is irresistible. He, by the order of Indra, in order to serve the interest of gods, discharging his five arrows, was burnt by the blazing flames shooting out of the third eye on the forehead of Shiva. He, though bereft of body is very powerful and capable of destroying tranquility of all living beings.

ध्यात्वा पित्रोश्चरणकमले सौख्यसौभाग्यमूले
'काकारामं' निजकुलगुरुं कालिपादाब्जभृङ्गम् ।
स्मारं स्मारं सहृदयमनस्तोषणं खण्डकाव्यं
कामार्तानां हृदयहरणं कामदूतं करोमि ॥२॥

2) Having contemplated the lotus like feet of my parents which are the source of prosperity and bestowers of happiness and remembering ever and anon Pandit Kakaram (Ratanchand) the preceptor of my family who was the bee of lotus like feet of goddess

Kalika, I compose this Khanda Kavya Kamaduta which will gladden the hearts of sympathetic readers and will captivate the minds of those who are afflicted with the pangs of love.

काचिद्बाला विरहविधुरा 'जानकी' नामधेया
पाकिस्ताने हृदयदयिताद् 'रामचन्द्रा' द्वियुक्ता ।
नीत्वा वर्षं युगमिव सती तीव्रतापा कथञ्चित्
कान्तोदन्तं कुशलमखिलं व्याकुला ज्ञातुमैच्छत् ॥ ३ ॥

3) A young girl, named Janaki was separated in Pakistan from her lover Ramchandra who was very dear to her. Being a chaste lady, she, in love lorn condition however, passed one year like a Yuga (age) with great difficulty. On account of her intense anguish she was restless and eagerly longed to hear the news about the complete well-being of her lover.

सिन्धोस्तीरे स्वगृहपुरतः प्राङ्गणे पादपानां
सान्द्रच्छायां मृदुतृणतले शीतलां सेवमाना ।
ध्यायं ध्यायं मनसि दयितप्रेमलीलाप्रसङ्गान्
दीर्घोच्छ्वासा सततरुदितैः क्लिन्नवक्त्रा न्यषीदत् ॥४॥

4) She was enjoying the cool and dense shade of the trees on the soft grassy surface of her courtyard infront of her house which was situated at the bank of canal called 'Sindhu Vah'. While contemplating and recalling again and again the incidents of love sports with her lover, she sat there heaving long sighs with her face wet with tears, due to seizeless weeping.

प्रोञ्छन्ती सा पतितपतितान् नेत्रतो नीरविन्दून्
प्रत्याशातः कथमपि च ताँश्चेष्टमाना नियन्तुम् ।
भूयोभूयः प्रणिहितदृशा प्रेक्षमाणा तरङ्गाँ–
स्तत्राऽपश्यद्विकलकरणा कान्तरूपं प्रियस्य ॥५॥

5. While wiping the drops of her tears continuously trickling from her eyes, however, she tried to suppress them in a hope (of reunion with him). Now & then she went on observing the waves with her unblinking eyes & with her tormented body, she saw there (in the waves) the captivating image of her lover.

दृष्ट्वा दीनां हरिणरमणीं शाद्वले संनिविष्टां
क्षीणक्षीणां मलिनवदना सा शनैस्तामयासीत् ।
प्रीत्या तस्याः प्रणतचिबुकं पाणिना प्रोन्नयन्ती
तामप्राक्षीत् किमु सखि! गतस्तेऽपि कान्तः कुतश्चित् ? ॥६॥

6. Having seen the dejected & very emaciated charming doe, sitting on the grassy land, she with her withered face, went upto her and lovingly lifting her low lying chin in her hand asked "Oh friend, your consort being annoyed has also gone away?"

सीताऽहल्याऽश्वपतितनया पद्मिनी दक्षकन्या
मीरा भक्त्या हरिपदरता मारुई मूमलिवा ।
सर्वा एता व्यथितहृदयाः श्लाघनीयास्त्रिलोक्यां
जाता जाने जगति महिला जीवने दुःखमाप्तुम् ॥७॥

7) Ladies like Sita, Ahalya, Savitri (the daughter of king Ashwapati) Sati, Padmini, Mira whose mind was ardent with devotion of Shri Krishna, Marui and Moomal (Sindhi ladies) are praise-worthy in the three worlds. I suppose that the women, in this world, are only born to bear grief in their lives.

नीडभ्रष्टां करुणविरुतां कोकिलां काश्चिदेकां
नीत्वा हस्ते मधुरवचनं सानुकम्पं न्यगादीत् ।
आलि! प्रेयाँस्तव मृगयुणा पञ्जरे किं निरुद्धो?
प्रायेणेषां भवति हृदयं वज्रवन्निष्ठुराणाम् ॥८॥

8) Taking a pitiable lamenting cuckoo, fallen from a nest, she held it with her hand & compassionately uttered sweet words to it as under, "O friend! Is your husband imprisoned by a hunter in a cage?" Mostly the hearts of tyrants resemble thunderbolt in callousness.

म्लानं पुष्पं मृदितमवनेराददाना व्यलापीत्
कोऽसौ क्रूरः कुलिशहृदयो येन तुन्नं त्वमित्थम् ।
घ्रात्वा पूर्वं परिमलमहो! केन निष्पीडितं हा!
भ्रातस्तस्माद्वहसि सुषमामात्मनो नैव पूर्वाम् ॥९॥

9) Picking up the withered and crushed flower from the earth, she said to it, "Who is stoney-hearted person that has troubled you in this way? By whom have you been discarded after enjoying your fragrance? Oh friend, you do not possess the same luster as was previously yours."

मत्वा मेघं भ्रमरमरुतौ चन्द्रचेतोमयूरान्
पत्रं पान्थं पवनतुलसीकोकिलान् कोककीरौ ।
हंसं मित्रं पिकमपि तथा दूतकार्ये नियुक्तान्
दूतं कश्चिन्निजमभिनवं कर्तुकामाऽवतस्थे ॥१०॥

10. Contemplating the various messengers like the cloud, the blackbee, the wind, the moon, the mind, the peacocks, the letter, the traveller, the air, the holy basil, the cuckoo, the crow, the parrot, the swan, the friend and the Indian black cuckoo that had been employed to convey their messages by several poets, she was desirous of employing a naval messenger of her own.

इत्थं वार्ताहरमनुपमं कं सुविज्ञं विदध्या-
मित्युद्विग्ना स्वतनुधृतये साधनं तर्कयन्ती ।
नित्यं स्वान्ते स्थितमकलयत् कामदेवं स्वदूतं
प्रायो मुग्धा विपदि पतिता विश्वसन्त्यन्तिकस्थे ॥११॥

11. Unable to decide as to whom to employ as a proficient & uncomparable messenger she felt depressed and for the sake of self-contentment, she was reflecting upon finding an agent. (All of a sudden) her choice fell on Kamadeva (Cupid) ever residing in her heart to be her messenger. Generally confused persons while in calamity, repose their faith in anyone that stands nearby.

सन्देशार्थं विनयवचनं कामिनीवक्तुकामा
कन्दर्पं तं वचन-कुसुमैरर्चयन्तीत्थमूचे ।
बन्धो! स्नेहस्तव मयि महान् वर्तते तेन याचे
मत्सन्देशं हर रतिपते! यत्र मे जीवितेशः ॥१२॥

12. Therefore, that love-sick girl intending to utter the words of humility to convey her message, worshipped Cupid with her flower like (tender) words and addressed him, "My friend, as you have great affection for me, I beg to request you, Oh Consort of Rati, to convey my message to my lover where-ever he, the lord of my life, is found out.

सिन्धुप्रान्तो, हतविधिवशाद्भारतात्खण्डितोऽभूत्
'पाकिस्तानं' यवनकितवैर्घोषितं यावनं तत् ।
संघर्षेऽस्मिञ्ज्वलितदहने साङ्गवेदाः प्रदग्धा
देवाऽऽवासाः कनकशिखराः खण्डिता मूर्तयश्च ॥१३॥

13) (Oh Cupid!) Owing to illfate the province of Sind has been cut off from India, then the fanatic muslims declared Pakistan as the Islamic nation. In this struggle the Vedas along with Vedangas were burnt up. Temples of the Hindus, with golden domes as well as the idols of deities were demolished and laid waste.

दुष्टैर्हिंस्रैर्यवनहतकैर्लुण्ठिता हिन्दवो हा !
तेषां दग्धा विपणिनिलया योषितश्चापनीताः ।

स्वत्राणार्थं सह गृहजनैरागता गुप्तगेहं
नाहं जाने मम स दयितः कुत्र यातो विषण्णः ॥१४॥

14. Alas, the wicked & merciless muslims looted the Hindus. They also set on fire their houses and shops & abducted the young ladies. Hence for my safety, I entered a secret house with my parents. Therefore I don't know where my dejected dear spouse has gone?

आग्नेयास्त्र-सहित-गुलिका-विद्धगात्रोऽभवत्किं?
किं वा? क्षिप्तो यवनपशुभिर्वह्निकुण्डे नृशंसैः।
पाशैर्बद्ध्वा गहनजलधौ पातितो घातितो वा
यद्वा धूर्तैर्द्रुततरगतेर्भ्रंशितो वाष्पयानात् ॥१५॥

15. Has he been wounded by a bullet from a gun? or hurld into the fire by wicked muslim beasts? Has he been pushed noose-bound, into the deep sea or killed at all. Has he been thrown out of the fast running train by the cunning fellows?

अव्यापन्नं कथयति मनो जीवितेशं मदीयं
मन्ये बन्धो! भ्रमति भुवने भावुको मत्कृतेऽसौ।
मृग्यन् मृग्यन् व्यथितदयितं प्राप्स्यसे त्वं कुतश्चि-
त्तस्मिन् मग्नं भवति तृषितं मानसं मे नितान्तम् ॥१६॥

16) It is voice of my conscience that the lord of my life is not dead. Oh my friend, I think, he being

sentimental, is wandering in the world for my sake While searching for my depressed lover, you will certainly find him somewhere. My thirsty heart remains highly engrossed in him.

रात्रीः क्लेशैर्व्यगमयमहं वासराँश्चिन्तयन्ती
नाहं शक्ता कथमपि सखे! प्राणनाथं प्रयातुम् ।
ध्यायन्तींतं मदन! सततं शान्तिमाप्नोमि किञ्चित्
सन्तप्तां मां मृदुलवचसा सान्त्वय त्वं दयालो! ॥१७॥

17) I pass my nights with pangs of separation and spend my days in anxiety. Oh dear, I am unable to meet the lord of my life in any way. Oh Cupid I get some peace of mind by continuous contemplation on him. Oh merciful one! Please consult me with your kind words as I am too much afflicted with anguish

क्लेशाघातैर्मुकुरवदिदं मानसं मे विशीर्णं
संश्लेषं नो क्वचनविषये याति कैश्चित्प्रयत्नैः ।
भ्रातर्योक्तुं त्रुटितहृदयं कस्त्वदन्योऽस्ति शक्त-?
स्तत्सन्देशं नय गुणनिधे प्राणनाथोपकण्ठम् ॥१८॥

18) My heart is already broken like a mirror by the strokes of agony; so whatever be the efforts I cannot concentrate on any matter. "Oh my brother, who else other than you, will be able to unite that broken heart? Oh meritorious one! I beg of you to convey my message to the lord of my life as early as possible."

नाराचैर्भोः! कुसुमकलितैर्मानसं तस्य विध्यन्
सन्देशं मे प्रणयसुभगं प्रापय प्रीतिपूर्वम्।
त्वत्संबोधाद् यदि मम भवेत्सङ्गमस्तेन साकं
यावज्जीवं कुसुमशर! ते नित्य भक्ता भवेयम् ॥१९॥

19) "Oh Cupid, piercing his mind with your flowery arrows, be pleased enough to take my loving message to him. If by your persuations I am re-united with him, Oh possessor of flowery arrows, I shall always be devoted to you."

लोकेलोकान् कुटिलगतिभिः पीडयन्ति ग्रहा ये
सौख्यं लब्धुं विकलमनसस्ताञ्जनाः पूजयन्ति।
पीडां प्राप्तां प्रतिपलमलं मन्मथ! त्वत्प्रभावा-
च्छान्ति प्राप्तुं हृदिविरचितां मूर्तिमीडे त्वदीयाम् ॥२०॥

20) In order to acquire happiness, people with perturbed minds, worship the evil planets which with their retrograding speed (i. e. croocked game) torment them on this earth. Oh Cupid, I have suffered every moment under your influence. Therefore to get tranquility, I worship your image already present in my mind.

वारं वारं विवशमनसा ते विधाय प्रणामान्
नेत्राम्भोभिः करपुटधृतैः कल्प्यते तेऽर्घ एषः।
स्नानं तेऽहं हृदयसरसि श्रद्धया कारयित्वा
तप्तस्वान्ताद् गलितभसितैः सन्तनोमि त्रिपुण्ड्रम् ॥२१॥

21) I hereby offer my saluations again and again with my helpless mind. With the streams of (oozing) tears held in my folded hands, I offer Argha (respectable offering of water, rice etc.) to you. I gratefully bathe you in the reservoir of my heart and anoint your forehead with the trident mark of the ashes caused by flames emanating from my tormented mind.

पूजां कृत्वा हृदयजनितैर्भावरूपैः प्रसूनैः
क्षीणोच्छ्वासैर्विरहकलितैर्दीयते धूपगन्धः ।
विश्लेषाग्निज्वलितमनसा दर्शयित्वा प्रदीपं
पश्चान्मार्गं प्रकृतिसुभगं ते नु गम्यं ब्रवीमि ॥२२॥

22) I worship you with flowers in the form of my feelings which have arisen out of love. I offer you fragrance from the perfumes (Dhoop) which is caused by slow breathing from separation. I display the light of the lamp (Deepak) with my mind ablazed in the flames of the fire of separation and then describe the route beautified by nature possibly to be followed by you.

देवेन्द्रस्य प्रहरणमसि व्यग्रचित्तस्य नाके
राज्यं कर्तुं प्रभवति स तेऽमोघवीर्यप्रभावात् ।
स्रष्टुश्चाद्या जगति महती मार! शक्तिस्त्वमेका
त्वत्साहाय्यात् सृजति हि सदा विश्वसृड् विश्वमेतत् ॥२३॥

23) In the heaven, you are the weapon of Indra (the lord of gods) when he is perturbed in mind. He is able to perpetuate his reign only by your unfailing power. Oh Cupid, you alone are the creator's foremost and famous power in this world. It is only with your help that he always creates this universe.

कार्यं कर्तुं प्रभवसि मम क्ष्मातलेऽस्मिँस्त्वमेक-
स्तद्वार्तां मे सपदि सकलां प्रापय प्राणनाथम् ।
स्थानादस्माद्विहर निखिले भारते मत्प्रियार्थं
विश्लिष्टानां भवसि शरणं कामिनां यत्त्वमेव ॥२४॥

24) On this earth you are the only agent that can accomplish my desired object. Hence you narrate my whole (pitiable) story to my lord at the earliest. Now you start your journey from here & wander throughout India in the quest of my lover because you are always the refuge of lovers in their distress.

आदौ कुल्यां प्रसर पुरतः 'सिन्धुवाहा'ऽभिधेयां
स्नाने मग्ना नगरललना यत्र तापानुविद्धाः ।
यासां केलिच्युतपरिमलैरम्बु सौगन्ध्यमेति
स्नात्वा तस्याः सुरभिसलिले मात्स्यमोदं लभस्व ॥२५॥

25) First of all, you should proceed to a big canal named Sindhu-Vah where beautiful ladies of the town overwhelmed by heat would be busy bathing. Its water is fragrant due to perfumes dropped from their

bodies in sporting. While taking bath in the perfume water of that canal, you will enjoy the fish-like pleasure

पश्चाद्बन्धो! विमलवसतिं श्री'शिकाराभिधेयां'
सिन्धोः काशीं बहुजनमतां गच्छ भूमिं कवीनाम् ।
तस्यां सौधान् रुचिररचितान् वीक्षमाणोऽतितुङ्गा-
नष्टौ द्वाराण्यट सकुशलं मादयन् रम्यरामाः ॥२६॥

26) Therafter my friend, you should visit the lovely town called Shikarpur which is regarded as Kashi of Sind, & mostly known as the place of poets. There in while looking at very lofty beautifully built mansions you delighting the charming ladies, wander happily through the eight gates of the town. (सौध is Masc. & Neu. Refer Amarkosh)

'राजोद्याने' स्फुटितकुसुमान्याह्वयन्तीह भृङ्गान्
वीणाक्वाणं मधुरमधुरं तत्र तन्वन्ति तेऽपि ।
वृक्षाश्चञ्चत् – किसलयकरैस्तन्वते तारतालान्
पक्षिव्राताः कलकलरवैस्स्वागतं व्याहरन्ति ॥२७॥

27) The fully blossomed flowers of Shahi Bag (Royal Garden) invite the blackbees which continuously hum and emanate the sweet sound of the lute by clapping, their trembling tender shoots. The flocks of birds perching on the trees will extend a warm welcome to you with their sweet notes.

तस्मात्स्थानाद्व्रज दिविषदां पत्तनं 'सक्खरं' यत्
प्रीत्या देवैर्विरचितमदः 'साधुबेला' - ख्य-तीर्थम् ।
सिन्धोर्नद्याः प्रसृतलहरी श्लिष्यति द्वीपमेतद्
यस्मिन् केका उपवनपदे नीलकण्ठैः क्रियन्ते ॥२८॥

28) From that spot proceed to Sukkur which is an abode of gods where Sadhubella, the place of pilgrimage was made by gods with pleasure. This island is embraced by the extensive flowing waves of the river Indus. Wherein the peacocks, in the region of its garden, give rise to their warblings.

धृत्वा हस्ते वसनपरिधिं साभिलाषा युवत्यो
'झूलेलालं' वरुणमनिशं मीनसंस्थं स्मरन्ति ।
गायन्त्यस्मिन् करतलयुगैस्तालदानैश्च गीतं
शश्वद्रम्ये शुचितरतटे पश्य तासां पयोऽर्चाम् ॥२९॥

29) There, the longing young women, having taken in their hands the fringes of their skirts, devotedly remember the deity of the water (Varuna) called Jhulelal who is seated on a fish. Then they sing a song and produce the melodious sound by clapping their hands. You will see the worship of the water on the sanctified bank of the river which is perpetually very pleasant.

दृष्ट्वा नो मां युवतिनिकरे व्याकुलो मद्वियोगा-
न्मन्ये कान्तो भ्रमति निकटे यत्र मे बन्धुवर्गः ।
तत्राऽप्राप्य प्रतिगृहमथो मां स भूत्वा विरक्तो
ध्याने मग्नः परमपदवीमाप्तुकामः किल स्यात् ॥३०॥

30) I think, my lord not finding me among the bevy of women, being full of sorrow in my separation might be roaming about the place where my relatives reside. Not finding me in their houses, he may have renounced the world and might be absorbed in medi-tation with a view to obtaining the highest goal (निर्वाण)

तस्माद् गच्छन्निकटनगरीं 'रोहिडीं' सेतुसृत्या
प्राणेशं मे विचिनु सुचिरं मन्दिरे कालिकायाः ।
वामाक्षीभिः सह रतिकलां मा कृथास्त्वं कदाचि-
त्त्वत्संकाशाः परहितरता नाध्वमध्ये रमन्ते ॥३१॥

31) Having crossed the Indus river by the brid (Lands Down) you go to the adjacent town of Rohr & there you should search for my lord in the templ of Kalika. You should not indulge in love makin with fascinating ladies thereof. Persons like you wh are intent on working for the welfare of others, neve tarry on their way.

मत्वा नीतां यवननिवहैः 'पीरदुर्गं' तथा मां
प्राप्तो नाथो जनपदमितः 'पीरगोठे' यदा स्यात् ।
श्रद्धालूनामतिबलवतां पुण्यतीर्थं 'हुराणां'
प्रत्यावृत्य व्रज पुनरितस्तत्रकार्यस्यसिद्ध्यै ॥३२॥

32) My lord thinking that Imight have b een abducte by a group of Muslims to the fort of Pir, might hav reached at Pir-Jo-Goth which is the place of pilgr

image of very faithful and powerful Muslims called Hurs. So you returning from that place go again for accomplishment of the errand.

ग्रामे तस्मिन् यवनगुरुणा निर्मितं पीरदुर्गं
भानोः कान्त्या कनककलशो भासते यस्य शृङ्गे ।
रात्रौ चान्द्रै रजतकिरणैर्दीप्यते दीप्रदीपो
भूयो न स्याश्चकितचकितो भ्रान्तिमान् दृष्टिपातैः॥३३॥

33) In that village, there is the fort of Pir erected by a preceptor of Muslims. There at the top shines the golden dome which glitters in the rays of the Sun and in the moon-lit-nights. It shines like a radiant lamp with the silvery rays of the moon. Don't be very much astonished ever and anon by casting glances at it.

लब्ध्वा नो मां तदनु विचरन् 'मीरराज्यं' गतो वा
नीताऽहं स्यां मधुगृहमिति भ्रान्तियुक्तो भवेद्वा ।
इत्थं मत्वा मयि स निरतो मद्यशालां गतश्चेद्
ये ये भावा मम मनसि भो! विद्धि तस्यापि तांस्तान्॥३४॥

34. Not perceiving me there, he might have gone roaming to the state of Mir. In confusion presuming that I might have been taken to the taverns deeply sunk in my love, he might have gone to the liquor shop. Whatever conjectures grow in my mind, think that his (conjectures) also must be the same.

तस्माद् गच्छेर्यवननगरीं 'खैरपू' - र्नामधेयां
मार्गे यस्या द्रुमनवलताः पुष्पभारैर्नमन्ति ।
तत्रालापं पिकमधुलिहां शृण्वतः शश्वदाराद्
रागोद्रेकादतिविकसितं मानसाब्जं भवेत्ते ॥३५॥

35. Then you may proceed to the city of Mi named Khairpur. On the either side of the way ther is abundance of fragrance emitted by the trees & ne creepers, bent with the weight of flowers. Having hear the continuous sweet sound of nearby black bees an cuckoos, your lotus like heart, out of love, would b blossomed in great happiness.

विक्रीताऽहं पतितयवनैर्वारनारीनिवासे,
मत्वैतत्स्याद् यदि स नगरीं 'लाड़काणां' प्रपन्नः ।
शीघ्रं गत्वा प्रविश वसतिं स्वर्गभूमीमिवान्यां
भ्रामं भ्रामं प्रतिगृहमसौ दत्तदृष्ट्या विमार्ग्यः ॥३६॥

36) My lord thinking that I might have been so by the wicked Muslims to harem of prostitutes, mig have gone to Larkana. Reaching there quickly, y enter immediately the town which exactly resembles t paradise (the place of pleasure). While wandering, y make a thorough search for him in every house.

तस्माद् याम्यां दिशमनुगतो 'दादु' देशं गतश्चे-
'द्धारातीर्थं' प्रकृतिमधुरं प्राप्य लक्ष्मीनिवासम् ।

स्रोतस्युष्णे विमलसलिले स्नाहि खेदं विनेतुं
पीत्वा तोयं परममधुरं पूर्णतृप्तो भवेस्त्वम् ॥३७॥

37) Thence they might have gone to the South in the district of Dadu, you may go to Dharatirth (the place free from riots) which is naturally beautiful and an abode of goddess Luxmi. You may bathe there, in the hot spring to remove your fatigue and then by drinking the cool and sweet water, you would be fully satisfied and delighted.

तत्र स्थित्वा व्यथितहृदयं प्राणनाथं विचिन्वन्
'नव्वाब्शाहे' विचर शनकैर्विश्वतः सावधानः।
हा! हा! कष्टं कुटिलयवनैर्हिंसिता हिन्दवो यत्
तस्मान्मन्ये प्रतिपदमहो! रक्तरक्ता धरेयम् ॥३८॥

38) While staying there, in search of my lord who is vexed in his heart, you may anyhow (crossing the river Indus) go slowly to Nawabshah and carefully roam about in all directions. Alas, it is painful that the wicked (Muslims) have murdered many Hindus there. Hence, I believe, you will find here the ground red with blood at every step.

'व्याजेनोष्ट्रे' ललितललना 'मारुई' चापकृष्टा
'सोम्मकोटे' यवनपतिना पूर्वमासीन्निरुद्धा।
धात्र्या योगात्कथमपि तदा साऽभवद्बन्धमुक्ता
नैतच्चित्रं यदि मम भवेत्तत्र नाथोऽतिमुग्धः ॥३९॥

39) (From there) You proceed to 'Umerkot', where the Muslim ruler, thereof had kidnapped long ago a beautiful lady named Marui by carrying her on camel's back on the false pretext and had confined her in his fort. However, a nurse was instrumental in her release from his captivity. It is little wonder that you may find my infatuated lord at that place.

दृष्ट्वा हिन्दून् मुहमदमताऽऽलिङ्गने बाध्यमानान्
सोऽश्वा रूढो वरुणविबुधो म्लेच्छसङ्घं जघान ।
'टूण्डे आद्मे' गतमपि च तन्मन्दिरं सेवितुं तं
स्थाने तस्मिन्विचिनु करुणापूरितो मत्प्रियं त्वम् ॥४०॥

40) Seeing the Hindus forcibly converted to Islam, the deity of water (Varuna) mounted on the horse (previously) annihilated the groups of tyrant Muslims. If my beloved; with a view to worship him, might have gone to his temple in Tando Adam, you go to that place and kindly search out my lover.

'हैद्राबादे' सखिगृहगतां सोऽनुमायाऽऽकुलो मा-
मन्वेष्टुं चेद् भ्रमति दयितः काम! तत्रापि यायाः।
यत्र स्त्रीणां चपलचपलैस्तद्गवाक्षस्थितानां
नेत्रापाङ्गैः पुलकितवपुस्त्वं भविष्यस्यवश्यम् ॥४१॥

41) My lord, being perplexed and guessing that I might have been to my friend's house in Hyderabad may be roaming there in my search. Oh Cupid, you

should also go there; where your body will be horripilated as a result of sharp glances thrown by the fickle eyes of females, peeping out from the windows.

तस्माट् 'ठट्टं' प्रविश विततं प्रेक्षितुं सप्त चैत्या-
नुत्कर्षन्तीः सलिलकलशाँस्तत्र कूपाद्वधूटीः।
गच्छन्तीस्ताः कटिधृतघटा द्रक्ष्यसि स्वेदसिक्ता-
स्तासां केशैर्लुलितलुलितैर्बद्धचेता भवेस्त्वम् ॥४२॥

42) Then you go to 'Thato' to search my beloved where the popular seven tombs of saints are situated. There you will see the females wet with perspiration drawing water in vessels from the well and carrying them (under their arms) on their waists. Perhaps you will be enticed by the beautiful waving hair of those women.

गच्छाऽन्विष्यन्मम वरमथोराजधानीं 'कराचीं'
पश्यँस्तत्र त्वमपि सकलां सौधशोभां विचित्राम्।
यातायातैः कुवलयदृशां रुद्धमार्गो भवेश्चे-
त्तासु क्रोधं कुरु न कृपया प्राक्क्षतास्ताः शरैस्ते ॥४३॥

43) Then in search of my lover you should go to 'Karachi' the capital of Sind. You will find there consummate and grave beauty of mansions. If your path may be obstructed by the traffic of lotus-eyed females, please, don't be displeased with them because they are already struck hard with your arrows.

शोभां तत्र प्रकृतिसुभगां फेनराशेः पयोधे-
र्दृष्ट्वा पूर्णा मदन! भविता चक्षुषस्ते न तृप्तिः।
तीरोत्सङ्गे जलधिसलिले तुङ्गकल्लोलजाले
स्वैरं क्रीडां यदि न कुरुषे काम! किं कौशलं ते?॥४४॥

44) Seeing the panorama of natural beauty of the sea where heaps of foam are floating, O Cupid, your eyes will not be fully satisfied. There the beach is always trapped with the high waves of the sea tides. If you don't play sportingly, O Cupid, of what use is your dexterity.

यात्रां कर्तुं मम स दयितो 'हिंगलाजं' गतश्चे-
दुष्ट्रारोही चल मरुभुवं हिंगुलाशक्तिपीठम्।
'मृत्युद्वारे' शिखरनिचये 'चन्द्रकूपं' व्रजेस्त्वं
देवीं नत्वा प्रणम कुहरे टङ्कितौ पुष्पवन्तौ॥४५॥

45) If my beloved might have gone to Hinglaj for pilgrimage, you may go mounting on a camel through the desert to Hinglaj, the seat of Hingula Devi (Shakti Peeth). There you will find, on the peaks of the mountain a gateway of death and Chandra Koop (a well of the moon). There you bow to the goddess Hingula, the sun and the moon engraved in her cave.

भ्रातर्हित्वा विविधनगरीर्हिंदवो यान्ति सिन्धो-
स्तन्मन्येऽहं सह सहचरै र्भारतं सोऽपि यातः।

जन्मस्थानं भयहतमतिर्नाहमिच्छामि हातुं
पातिव्रत्यं भवति परमः किन्तु धर्मः सतीनाम् ।।४६।।

46) Oh my Brother, the Hindus having abandoned Sind, are roaming about in various towns and cities. I presume that my beloved has also escaped with his companions to India. Though I am overwhelmed by fear, I do not wish to leave my native place; but even then the excellent duty of the chaste women is to observe fidelity to their husbands.

कोऽसौ तावज्जगति पुरुषो यो न भक्तो जनन्याः
स्वर्गाच्छ्लाघ्या भवति धरणि र्यत्र जातो मनुष्यः ।
प्रीत्या गत्वा विचरतु भवान् भारते स्वर्गकल्पे
स्थाने स्थाने कृतवसतयः सैन्धवा भान्ति यत्र ।।४७।।

47) Who is the person in this world that is not devoted to his motherland? The place, a man is born in, is superior even to heaven. Therefore, you wander happily in India, which is as good as paradise & wherein Sindhis reside radiantly from place to place.

तत्रान्विष्यन् मम पतिमहो गच्छ तीर्थाच्च तीर्थं
सस्यश्यामा मरकतभुवो भारतस्येक्षमाणः ।
आरुह्योच्चैरचलशिखरं वृक्षमालापरीतं
सौधे सौधे पुरि पुरि सखे! मत्प्रियोऽन्वेषणीयः ।।४८।।

48) There you may go from one pilgrimage to another and you observe all the directions of India, flourishing with emerald like green grounds. After having mounted the peaks of the mountains surrounded by trees, oh friend, look for my lover in every town and every mansion.

क्रान्त्वा सिन्धुं कनकनगरीं 'द्वारिकामाशु' याया
या लोकेऽस्मिन् स्मर! विरचिता नूतनैवास्ति सृष्टिः।
गत्वा नावा मणिमयपदे द्वारिकाद्वीपमध्ये
पादाब्जं त्वं भज भगवतो वल्लवी-वल्लभस्य ॥४९॥

49) After crossing Sind, you go quickly to Dwarka the golden town. Oh Cupid! I think that town stands as a new creation in this world. You go by boat also to the island of Dwarka which is imbeded with gems. You bow your head at the lotus-like feet of lord Krishna who is the beloved of Gopis.

ज्योतिर्लिङ्गं तदनु निकटे सोमनाथं प्रयातः
स्वैराचारं यवननृपशोः संस्मरिष्यस्यवश्यम्।
गङ्गानाथं परमपुरुषं द्रष्टुमुत्कण्ठितस्त्वं
रौद्रेणातः स्तवनविधिना प्रीणयाऽनन्यचित्तः ॥५०॥

50) Then you go ahead to the nearby temple of Somnath which is one of the Jyotirlingas of India. Here, you will certainly remember tyranical Gazni who was no better than a brute. Being anxious to see the

almighty (the lord of Ganges), you propitiate him (i.e. Rudra) by chanting praises contained in Rudri (the book of worship of lord Shiva) with constant concentration of your mind.

खण्डं सिन्धोरिव विरचितं 'गान्धिधाम' व्रज त्वं
तत्रोद्याने बकुलकुसुमैर्विस्फुरत्केशपाशाः ।
लीलालोला ललितललनाः कामलीलाऽनुरक्ता
दृष्ट्वा मन्ये नयनसुफलं लप्स्यसे लिप्सया त्वम् ॥५१॥

51) You go to Gandhidham which has been constructed as a part of Sind. There in the garden, you will come across the beautiful damsels with fickle eyes and engaged in charming sports. Their fashionable tied hair are waving with Bakul flowers. I believe that your eyes will be fruitful with the desire of enjoying that sight.

लब्ध्वाऽऽदेशं रघुकुलगुरोर्गर्तपूर्त्यै प्रयत्ना-
दानीतो यो हिमगिरिसुतो नन्दिवर्धोऽर्बुदेन ।
नागेनाद्रिस्तदनु विदितो यो जनैर 'र्बुदा'ख्य
प्राप्ते स्तत्र परहितवशात् कीर्तिमाप्नासि तद्वत् ॥५२॥

52) You may go to Mount Abu. Originally this mountain Nandi–Vardh. The son of Himalayas was brought by a serpent called Arbuda at the injunction of Vashistha who was the preceptor of Raghu dynasty only for the purpose of filling the great hollow ditch (in which his cow Nandni had fallen). Therefore, it

became popular after the name of Arbuda serpent Reaching there you will also earn praise like him by undertaking benevolent act of others as that of mine

'चित्तौडा' ख्यं तदनु रुचिरं याहि यत्नेन दुर्गं
प्रान्ते यस्य प्रवहति नदी स्वच्छतोयप्रवाहा।
यत्प्रासादे विशदमुकुरे बिम्बिता पद्मिनी सा
नौकारूढा यवनपतिना वीक्षिता पद्मवक्त्रा ॥५३॥

53. Thereafter, you may go to Chitore and with effort climb that fort, in whose vicinity there bubble a river (Banas) with lustral water. In its palace yo will find the transparent mirror in which the image o lotus faced Padmini seated in a boat, was glimpsed b the Muslim ruler Allauddin–Khilji.

प्राप्य श्रीमन्! सपदि पुरतः 'पुष्करं' तीर्थराजं
यत्पानीयं हरति नितरां प्राणिनां पापराशिम्।
इच्छा-पूर्त्यै भवति सुखदो ब्रह्मणो यत्र वासो
देवानस्मिन नम नतशिरा मन्दिरे मन्दिरे त्वम् ॥५४॥

54. Oh fortunate one! Instantly proceeding ahea you will approach Pushkar (lake) the chief among a pilgrim places whose water completely destroys innu merable sins of the people. The god Brahma (th creater) resides there happily granting the desires o the people. You bow down your head before variou deities installed in different temples.

गत्वा शीघ्रं 'जयपुर' मितश्चण्डिकादर्शनार्थं
संपश्येस्त्वं भवनभवने शोणपाशाणशोभाम् ।
अस्मिन् दृष्ट्वा हृदयमदिरं मूर्तिनिर्माणशिल्पं
दुर्गे दुर्गे विहर ललिते 'वातहर्म्ये' च रम्ये ॥५५॥

55. Then from here you may go to Jaipur to snatch a glimpse of goddess Chandi Devi. You will see the grand beauty of the red stone laid in all the houses. Having seen the art of sculpture which is very attractive to the heart, you may move about from fort to fort and visit the beautiful Havai Mahal (Airy Palace.)

'आग्रे' त्याख्यं प्रवरनगरं त्वं प्रतिष्ठस्व पश्चात्
पूर्णे चन्द्रे स्फटिकरचितं 'ताजहर्म्यं' दिदृक्षुः ।
वीक्ष्याऽशोकं स्तवकनमितं रञ्जितात्मा विचित्रं
दुर्गे तस्मिन मुकुरभवनं द्रक्ष्यसि स्मेरनेत्रः ॥५६॥

56) Thereafter you may proceed to Agra, the best city with a desire to see on the full moon day Taj Mahal built of the shining marble. Having seen the the wonderful Ashok trees, which are bent down with the cluster of flowers, and appear very beautiful, you will further see with pleasure, Shish Mahal in Agra fort with your eyes blooming with delight.

'झांसीं' यायास्तदनु भगवन्! पावनीं चात्र मूर्तिं
'लक्ष्मी' राज्ञ्याः प्रणम शिरसा चण्डिका याऽऽङ्गलजानाम् ।

अश्वारूढा खणखण–रणत्खड्गपातैरिपूणां
सङ्घाँश्छित्वा रणहुतबलिः कीर्तिशेषं गता सा ॥५७॥

57) Oh Lord, thereafter you may proceed to Jhansi. There you bow before the holy idol of queen Luxmibai who was like Chandi Devi - to the Britishers. Mounted on the horse, attacking enemies with her sword making a sharp clinging sound and killing their troops, was an oblation on the sacrificial fire of the battle. She was survived by her fame alone.

रेवातीरे 'जबलपुरगः' प्रेक्ष्य नौकाविहारं
गोलाकारे विचर विदिते मन्दिरे योगिनीनाम् ।
'भेडाघाटे' सततमुखरे निर्झरे वान्तवाष्पे
फेनोद्भूता मणिशकलवद्बिन्दवो भान्ति रम्याः ॥५८॥

58) Then you visit Jabalpur, situated on the bank of Narmada river where you will be delighted to see boating and nicely built circular temple of Yoginis. There on Bhera Ghat, you will see the turbulent and roaring waterfall full of vapour. The white bubbles of its foam shine like pieces of gems in it.

गत्वाऽवन्तीं विभवनगरीं विक्रमादित्यभूमिं
पश्य प्रीत्या प्रकृतिसुषमां तत्र शिप्रा-तटस्थः ।
नामं नामं भवभयहरं त्वं महाकाललिङ्गं
ध्याने मग्नः क्षणमुपविश प्राङ्गणे मन्दिरस्य ॥५९॥

59) Then having gone to Ujjain the prosperous town, once the capital of King Vikramaditya, you behold with delight tne natural beauty from the bank of Shipra river. Having saluted again and again the Linga of Mahakal, which removes the fear of the circle of birth and death in this world, absorbed in meditation, you may sit for a short while in the courtyard of the temple.

अन्वेष्टुं मे मदन! दयितं सत्प्रयासं चिकीर्षु-
र्गन्तव्या ते पुन 'रहमदाबाद' नाम्नीपुरी सा
तत्रत्यानां निशितविशिखैर्गुर्जरीणां कटाक्ष-
र्व्याविद्धाङ्गो रतिहृतमनाः स्वान्तसौख्यं लभेथाः ॥६०॥

60) Oh Cupid, in search of my beloved, desirous of putting your sincere effort, you enter the town called Ahmedabad. You will become extremely happy, for your mind will be over powered with passion and your body will be torn asunder with the sharp arrows of side glances of damsels of Gujarat.

पुर्यां तस्यामविरतपदं भ्राम्यता च त्वयाऽसौ
संद्रष्टव्यो मम सहचरः सैन्धवानां समाजे।
पायं पायं शिशिरशिशिरं 'साभ्रमत्याः' पयस्त्वं
तृप्तस्तृप्तः प्रचल तरसा बाष्पयानेन मुम्बाम् ॥६१॥

61) In that city wandering incessgantly you should seek my friend in the society of the Sindhis. Drinking

again and again the very cold water of Sabarmati & getting satiated there, thence you may go quickly by train to Bombay.

तामाश्चर्याऽतिशयजननीं दिव्यलावण्यपूर्णां
लोकेऽतुल्यां प्रसर नगरीं संभृतां सौधसङ्घैः ।
यस्यां यानान्यतितरजवैर्यान्ति सर्वत्र घोषै-
र्यत्प्रासादाञ्जलधिरनिशं गाढमालिङ्गतीव ॥६२॥

62) You proceed to incomparable wonder-striking city of Bombay an embodiment of divine beauty and full of palacial mansions. Vehicles fly there at their top speed with roaring sound and the buildings thereof are as it were closely embraced by the sea.

'सान्ताक्रूजे' स्तनितमुखराँस्तोयराशेस्तरङ्गान्
प्रेक्षस्व त्वं तरलतरलान् फेनपुञ्जैरुपेतान् ।
दृष्ट्वा नीरेसरसिजदृशां क्षौमनिर्मुक्तदेहान्
कस्य स्वान्ते न खलु भविता काम! ते कापि लीला ॥६३॥

63) You will see in Santacruz gigantic waves of the sea which are extremely unsteady, full of heap of foam and roaring very loudly. Seeing the shorn silken clothed bodies of the lotus-eyed damsels, Oh Cupid whose mind will not be over-whelmed with some sort of amorous caprice?

सन्ध्याकाले ललितललना भान्ति चौपाटिकायां
या वै चेतश्चपलनयनैराहरन्त्याशु यूनाम्।
मार्ष्टुं तासां श्रमसमुदितान् स्वेदबिन्दून् विकीर्णान्
यत्र प्रेम्णा वहति पवनः शीतमन्दः सुगन्धिः ॥६४॥

64) In the evening you may see the beautiful ladies who gleam on Chowpaty beach & verily attract at once the minds of youths by their fickle eyes. Cool, gentle and perfumed breeze blows there lovingly to dry up the drops of perspiration of the ladies caused by their fatigue.

स्थानादस्मात्परमुपस 'रोल्हास' - पूर्वं पुरं त्वं
सोढ्वा कष्टं विरचितमहो सैन्धवैर्हिन्दुभिर्यत्।
बालोद्यानैः परिवृतमिदं तुङ्गहर्म्यैश्च रम्यै-
स्तत्राश वसङ्कुति विकलो मत्प्रियो विप्रयुक्तः ॥६५॥

65) From there, afterwards you go to Ulhasnagar town which has been developed by Sindhi Hindus by taking great pains. This town is surrounded by children's parks and beautiful lofty mansions. I feel that my beloved who is confused and separated from me must be living there.

विक्रेतैर्यद्विविधविषयैर्भासते विश्वसङ्के
द्रष्टासि त्वं सरिति विहगान् डीयमानान्विचित्रान्।
यस्यास्तीरे परिमलवहो मन्थरो वाति वातो
विश्राम्य त्वं क्षणमिहपुनर्मार्गयेस्तं समन्तात् ॥६६॥

66) This town is linked with the world and shimmers with various salable articles. In the river (Ulhas) you will see many sorts of wonderful flying birds and on its bank the wind full of fragrance, blows gently. Having relaxed for a while there, you attempt to go all round in search of him.

मन्ये स स्यात्तरुवरतले प्रायशः काव्यलीनो
विद्वद्वर्यः सुविदितकविः ख्यात'शाण्डिल्य' गोत्रः ।
ब्राह्मं तेजो दधतविरतं देशसेवारतोऽसौ
दुर्गादेवी चरणनिरतस्तान्त्रिकस्त्यागमूर्तिः ॥६७॥

67) I believe, he may be seated under a tree generally engrorssed in composing poems. He is an erudite scholar and a famous poet and well-known by his Shandilya Gotra (Caste). He perpetually possesses the lustre of Brahma and is devoted to the service of the country. He is dedicated to the feet of goddess Durga, a Tantric and incarnation of self-sacrifice.

चिन्तावेगान्नयति सततं हस्तमेकं ललाटे
गण्डोपान्ते वहति नितरां मुष्टिपृष्ठं ममेष्टः ।
दीर्घोच्छ्वासान् प्रतिपलमसौ हन्त! मुञ्चन्हताशो
रात्रौ पार्श्वोद्वलननिरतः स्यादसौ मद्वियोगात् ॥६८॥

68) My belovcd, being stricken with anxiety, may be keeping his hand on his forehead and generally rests the back-side of his fist at the end of his cheek.

Alas, breathing heavily at every moment with no hope, may be given to changing his sides on account of separation from me at night.

तस्यैकान्तेऽनवरतमलं मुञ्चतो बाष्पविन्दून्
श्रावं श्रावं विलुलितवचो मत्परं वक्त्रपद्मात् ।
दृष्ट्वा भृङ्गन्मधुरविरुतान सान्त्वनां दातुकामा–
नाश्वास्यैनं मृदुल-वचनैर्ब्रूहि वार्त्तां मयोक्ताम् ।।६९।।

69) There in solitary place you may find him with drops of tears trickling continuously from his eyes. You may hear again and again dissarranged words concerning me, from his lotus like mouth. Having seen black bees, revolving around him to console him by their sweet hummings you, also pacify him & tell him my following message with gentle words.

सिन्धुप्रान्ते वसति भवने सिन्धुधारासमीपे
जीवत्येषा वचनवनिता प्रेयसी तेऽनुरक्ता ।
दुःखार्ता सा करपुटधृता स्नेहसिक्तावराकी
मीनाक्षी त्वां मथितमनसा प्राह सन्देशमित्थम् ।।७०।।

70) In Sind your betrothed beloved is alive and resides in a house situated near the Indus Canal. That pitiable fish-eyed one deeply attached to you with anguished mind sends the following message with her folded hands.

त्वं मां मुक्त्वा चिरसहचरीं किं विरक्तो नितान्तं
युक्तं किं ते स्मरसि नहि मां जीवितां वा मृतां वा ।
स्मित्वा किञ्चित् पठनसमये मन्दमन्दैः कटाक्षैः
कृत्वा प्रीतिं त्यजसि किमु मां प्रीतिपूर्णान्तरङ्गाम् ।।७१।।

71) Why have you grown absolutely indifferent t me & left me who am your bosom friend since long Is it justified that you do not remember me wheth I am alive or dead? When we were studying togeth in the same class it was you, who had thrown ver soft glances with a little smile at me. Hence why d you abandon me, after making a love with me, whos mind is full of affection.

धूर्तैश्छात्रैः पथि परिवृतां प्राप्य रोरुद्यमानां
तेभ्योऽरक्षो विपदि पतितां मां नियुध्याऽपभीस्त्वम् ।
हृत्वा बाधां मम हि भवता द्रावितास्ते च दुष्टा
जाता तेऽहं सपदि वशगा त्वं च जातो मदीयः ।।७२।।

72) Do you remember that you had saved me figh ting fearlessly with a group of ruffian students whe I was way-laid and thrown into tears. By removin that trouble you had driven away those mean fellow Thereafter, I fell in love at once with you and (i response) you also became mine.

सोत्कण्ठायै रहसि भवता प्रेषितं पत्रमेकं
वाग्दानार्थं तदनु च मया प्रेरिता बान्धवाः स्वे ।

पश्चात्प्राप्ताः सुखद - दिवसाः सङ्गमे तेऽद्वितीये
कान्तेदानीं स्मरसि किमु नो वृक्षमुक्तां लतां माम् ? ॥७३॥

73) You had secretly sent a letter to me who was anxiously in wait. Then my parents were moved by me for my betrothal to you. Thereafter I had a happy spell of days in your unparalleled company. Oh dear, why don't you remember me who am like a creeper parted from the tree?

वल्लीकुञ्जे विहरणपरां मामवादीः पुरा यद्
दोलायां त्वां रमणरसिकां संनिवेश्याऽतिरागात् ।
उद्वाह्य त्वां सरलहृदयां धर्मपत्नीं करिष्ये
किं व्यस्मार्षीः शपथवचनं यन्ममाधारभूतम् ॥७४॥

74) When we were making merriment in the bower of creepers you had told me as follows, "Having married you the simple minded and amorously sportive one, I shall put you in palanquin with great love and make you my better-half. Why have you forgotten that solomn oath which is my life's support?

नित्यं चेतो दहति नितरां नाथ! ते विप्रयोगो
बाष्पश्रेणीं नयनगलितां मार्क्षि किं नाऽऽननान्मे? ।
आकर्ण्येदं प्रिय! विलपितं ब्रूहि नायासि कस्मा-
देत्यक्षिप्रं मम गृहमथो पालय स्वं वचस्त्वं ॥७५॥

75. Oh my Lord! Your separation burns me incessantly. Why don't you wipe off from my face a stream

of tears falling from my eyes. Hearing my lamentations tell me, why don't you appear before me? Now come to my house quickly & fulfill your promise.

काले काले तव रतिकथां भूय एव स्मरन्ती
मुक्त्वा वेणीं मलिनवसना त्वत्प्रतीक्षां करोमि।
गायन्त्या मे सुभग! सुखदां प्रेमगाथां त्वदीयां
जायन्ते त्वद्विरहजलधौ मज्जनोन्मज्जनानि ॥७६॥

76. Oh my dear, on every occasion I repeatedly recollect your stories. Having united my braided hair & putting on dirty clothes, I am waiting for your arrival. Oh my dear, while singing your pleasant love stories, I am diving in & out into the sea of separation

एणीवाऽत्ति व्यथितहृदया लुब्धकेनेषुविद्धा
पक्ष्यालीव प्रणयविधुरा पञ्जरेऽहं निरुद्धा।
एवं चान्तर्विलपनपरा रोरुदीम्याकुलत्वाद्
हा! मे प्राणान् हरति न विधिर्निष्ठुरः किं करोमि? ॥७७॥

77) I, grief striken, am wounded like a she-deer by the hunter with arrows. Being perturbed in love, I am captivated in a cage like a she-bird. Lamenting in my mind, I weep bitterly in affliction. Alas, my cruel destiny does not take away my life. What should I do then?

किं चेतस्ते हृतमपरया रूपवत्या युवत्या
तस्याः श्लेषे सकल-रजनी याप्यते किं विलासैः?।
काम-व्याधिस्तुदति हृदयं किं करोमि क्व यायां?
तस्मादायुर्झटिति हरणं किं न जायुं ददासि?॥७८॥

78) Has any other charming lady stolen your heart? Do you pass away your whole night in her embrace & coquetries? The disease of pangs of love affects my heart intensively, what should I do & where should I go? Why don't you offer me a medicine which may take away my life immediately?

हस्तेन त्वं भयविचलितां पोतमध्ये गृहीत्वा
नद्या नीरे न हि किमबलां मामनैषीर्विहर्तुम्।
दासोऽस्मीति स्खलितलपितं नोक्तमासीत्त्वया किं?
हा! हा! कष्टं स्वमपि वचनं विस्मृत किं निमित्तम्॥७९॥

79) Did you not take me who am weak-sex with you in the river for sport? Had you not taken me by the hand, when I trembled entering a boat & seated me there in? Had you not uttered these words of flattery that you were a slave to me? Alas, why have you forgotten your own words of promise?

आश्लेषार्थी कुसुमकलितां स्रस्तवेणीं निबध्नन
व्याजेनाऽऽस्ये पतितमलकं सारयन् मत्कपोलात्।
पुष्पं योक्तुं मम कचचये यः समाश्लिष्टवान् मां
स त्वं क्षीणां मृदितहृदयां स्वप्रियां किं जहासि? ॥८०॥

80) Formerly having seen flower-net (Veni) slid down, you, desirous of embracing me, had tried to raise my bunch of hair from my cheek, under the pr.etext of placing the flower in the band & had embraced me closely. Why you, the same person, abandon me who am dear to you emaciated & tormented at heart ?

प्राप्याऽऽश्लेषं प्रसभमभितश्चुम्बितो मेऽधरोष्ठः
कौमारं मे रहसि मुषितं विस्मृतं तत्समग्रम् ।
त्यक्त्वाऽऽश्लेषान्मम सुखमयान कुत्र यातः प्रिय! त्वं
मन्ये बद्धः प्रणयकुहकैः कन्ययाऽभूः कयाचित् ॥८१॥

81) Have you forgotten everything that you had stolen my verginity secretly after embracing me forcibly and kissing my lips on all sides? Oh my dear, where have you gone leaving my comforting embraces! I am afraid that you have been over-powered by a damsel under her magical influence.

शङ्के केचिद्ददति तनया यौतकं च प्रभूतं
तस्मान्नूनं त्वमसि सहसा लोभजालेन बद्धः ।
नान्यं कश्चित्कथमपि सखे जीवितेशं वरिष्ये
मा व्यस्मार्षीर्निजकृतवचो मां स्वदासीं विधातुम् ॥८२॥

82) I am doubtful, that some persons have offered the hands of their daughters together with a lot of dowry. Therefore, surely you have been inconsiderately ensnared in the net of covetousness. Oh my friend, I shall not accept any life partner other than you under any circumstances. You should not forget your promise to make me your maid servant.

मुक्त्वा मानं हृदयकुहराच्छ्रूयतां मे प्रतिज्ञा
त्वं नायाश्चेन्नयनपदवीं जीवनं नो धरिष्ये।
ईहे मर्तुं तदपि मरणं नास्ति मे दुर्भगाया-
स्त्यक्ते देहे पुनरपि भवेत्सङ्गमः स्वर्गलोके ॥८३॥

83) Giving up your vanity, hear my vow originated from the bottom of my heart. If you do not come within my vision, I shall not survive. I wish to die, even then it does not occur, because I am unfortunate. After having abandoned this moral body, we should be united again in heaven.

तस्मात्त्वं मे शरणमसि भो! जीवनस्यापि दाता
सोढुं शक्ता क्षणमपि न यद् दुःसहं ते वियोगम्।
प्राप्तोऽपि त्वं यदि मम गृहं वायु-वेगेन नद्ध-
स्तत्स्यान्नाथ! प्रणयमधुरो जन्मसाफल्ययोगः ॥८४॥

84) Oh! Therefore, now you are my only refuge & you alone are my life-giver. I can not bear even for a moment the heart-rendering separation from you. My lord! If you appear before me in my house at the

speed of wind, the acquisition of my life will be fruitful, because of sweet love.

धिक्! धिक्! कष्टं यवनपशुभिर्हिंसिता बान्धवास्ते
कृत्वा चित्तं दृढतरमहो! कुत्र यातोऽसि दूरम्।
स्मृत्वा स्नेहं सपदि यदि नो दर्शयस्यात्मरूपं
क्षिप्त्वा देहं सरिति विवशा हन्त! हास्याम्यसून् स्वान्॥८५॥

85) What a pity and a matter of shame that your relatives have been murdered by muslim beasts. Oh, where have you gone with your heart-hardened for me? Remembering my love, alas, if you do not present yourself before me forthwith, being helpless, I shall drown myself into the river and end my life.

विक्रोशन्तीं मलिनवदनां तां विलोक्याऽश्रुपूर्णां
मृष्ट्वा नेत्रे करुणहृदयः पद्मपत्रेक्षणायाः।
सन्देशं तं समनयदसौ पुष्पधन्वा प्रसन्नो
दृष्ट्वा बालां विरहजलधौ को भवेन्नो कृपालुः॥८६॥

86) Having seen her weeping bitterly with her gloomy face full of tears, Cupid filled with pity, rubbed her eyes which were like the leaves of a lotus. The god of love with pleasure carried away her message. Who will not take pity on a lady who is submerged into the ocean of grief of seperation.

इति शाण्डिल्यकुलसम्भवेन 'हरिशरण' उपनामधेयेन रामचन्द्रकविना विरचिते कामदूतकाव्ये पूर्वकामः समाप्तः।

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कामदूतम्
KAMADUTAM

(उत्तर कामः)

(PART II)

कामदूतम्

(उत्तर कामः)

दिष्ट्या पश्यन् हृदयसदने कामदूतं समेतं
लब्ध्वा कान्ताकुशलचरितं तत्प्रदिष्टैर्वचोभिः।
हर्षे मग्नः प्रियसहचरं पूजयन् भावपुष्पैः
प्राह प्रीत्या मधुरवचनं प्राञ्जली 'रामचन्द्रः' ॥१॥

1) Luckily, seeing Cupid's entry into his heart & having received the news of the welfare of his beloved, Ramchandra steeped deep into happiness with the words uttered by him, so worshipping his dear friend with flowers of feelings, he delightfully replied with folded hands.

सन्देशं मे नय रतिपते! हृद्यदृश्यानि पश्यन्
दीनां दूनां विलपनपरां प्रेयसीं प्रेमबद्धाम्।
तां मच्चिन्ताऽऽकुलितहृदयां सान्त्वय स्नेहवाक्यै-
र्दुःखे चास्मिन् कमपि न परं तर्कये कर्मदक्षम् ॥२॥

2) Oh lord of Rati! Carry my message, observing the charming scenes along your way to my mistress who is pained distressed, full of lamentations and laid in with love. You console her with your affectionate words who is very much worried about me at heart. I do not visualise anybody except you, worthy of this task in this hour of affliction.

नेतव्यं भो! मनसिज! वचस्तत्समीपं मयोक्तं
नैराश्यान्मा विचलितधृतिः शोकसिन्धौ पतेत्सा ।
चिन्ताऽऽक्रान्ता चकितनयना द्वारदेशं प्रपन्ना
सन्देशं मे यदि न लभते नूनमाप्नोति नाशम् ॥३॥

3) Oh Cupid, carry my word to her so that she may not lose her courage and be submerged into the sea of frustration. In her melancholy mood with fearful eyes, reaching her door, if she does not receive my message, it is certain that she may die.

येन प्राप्तः कुसुमविशिख! त्वं प्रियाप्रेषितोऽत्र-
भ्रातस्तेन व्रज न हि पथा कार्यमालोक्य भद्रम् ।
मुम्बादेशान्मदन! तरसा याहि 'कर्णाटकं' त्वं
मौग्ध्यं मा गाः पथि मृगदृशां भ्रूविलासेन बद्धः ॥४॥

4) Oh possessor of flowery arrows, the route by which you have been sent here by my beloved, do not follow the same as the assignment undertaken by you, oh my brother, is very auspicious. Oh Cupid, from Bombay you proceed quickly, to Karnataka. On the way don't be enchanted by the graceful movements of the eye-brows of the ladies, having beautiful eyes like a deer.

'गोवा' प्रान्ते चपल-जलधौ पोतमालास्तरन्ति
श्रेणीभूताः क्रमुकतरवस्तत्र तीरे लसन्ति ।
मूर्तीनां त्वं कनकरचनां प्रेक्ष्य वैदेशिकानां
पीत्वा भूयो मधुरमदिरां मा स्म भूर्मूढचेताः ॥५॥

5) In Goa, you will find the rows of ships sailing in the tremulous sea and on its shore the beautiful series of bettlenut tress simmer with their own beauty. You behold there the golden sculpture of idols built up by the foreign rulers. Don't be intoxicated beyond limit by drinking the sweet wine thereof.

'गोकर्णाख्यं' रुचिरवसतिं प्राप्य पश्योकण्ठं
विघ्नेशस्य द्विभुजवपुषो मन्दिरं नेत्ररम्यम् ।
द्रष्टासि त्वं त्रिभुवनपतेर्धूर्जटेश्चात्म-लिङ्गं
पौलस्त्येन प्रबलतपसाऽऽनीतमासीत्पुरा यत् ॥६॥

6) Then while reaching the beautiful holy place called Gokarna, you will see the temple of two armed Ganesh which is pleasing to the eyes. You will see there also Atma Linga of Shiva who is the lord of three worlds. That Linga was brought here long ago by Ravan the great grand son of Pulastya who had acquired it through his power of penance.

अस्माद् याया 'विजयनगरं' वीक्षितुं 'बालिदुर्गं'
'पम्पा'तीरे कनककणिका वृष्टिरासीत्पुराऽत्र ।
क्षेत्रे क्षेत्रे वहति च सरित्पावनी तुङ्गभद्रा
किष्किन्धाया वनभुवि पदे राजते 'रामशैलः' ॥७॥

7) In order to visit Bali fort, you proceed from here to Vijaynagar. Here at the bank of Pampa lake there had been rainy showers of the particles of gold. The pure Tungabhadra river flows in every field. At

the forest region of Krishkindha, there shines a rock o
Ramchandra (where he had passed his monsoon).

तस्मात्क्राम्यन्मलयमचलं चन्दनैर्वासिताशं
'मैसूरे' त्वं निरुपमकलां वीक्ष्य वृन्दावनस्थाम् ।
चामुण्डायाश्चरणयुगले पातयित्वोत्तमाङ्गं
विश्रान्तः सन् मृदुलमरुतः शैत्यमासादयाऽलम् ॥८॥

8) From there moving to Malaya mountain who: Sandal trees have perfumed all the directions an having seen the unique art attributed to Vrindava garden in Mysore, and after having bowed at the fe of goddess Chamunda, get relaxed and enjoy the coo and ageeable wind to your heart's content.

शीतस्थानं परमललितं प्राप्य 'चोटाकमन्दं
यत्राऽऽमोदं वितरति सदा वाजिनां तीव्रवेगः ।
चायोद्याने विचर सुचिरं मण्डिते रम्यहर्म्यैः
पश्यन् कान्ति प्रकृतिमधुरां को न जायेत मुग्धः ॥९॥

9) While reaching the very beautiful hill-static called Ootachamand, where the horse races alwa bestow happiness. You loiter for a longtime in tl the gardens which are decorated with charming man ons. Who will not be enthrilled to behold the swe beauty of nature?

सम्पूर्णेन्दौ वियति लसिते प्रेहि 'कन्याकुमारीं'
रम्याः पश्यँस्तरलजलधेरुत्थिता वीचिमालाः ।

तुङ्गाकारं पवनतनयं मन्दिरे दीप्तिमन्तं
स्वैरं पश्याऽपरजलनिधौ सूर्यमस्तं प्रयान्तम् ॥१०॥

10) When the full-moon shines in the sky, you go to Kanyakumari and observe there the beautiful rows of the rising tides of the violent sea. Having seen the very large and bright idol of Hanuman (the son of Vayu) in the temple, you will also see to your happiness; the scenes of the setting sun into the other side of the sea.

तस्माद्गत्वा स्मर! मम गिरा रम्य 'रामेश्वरं' तं
कूपे कूपे विरचिततटे स्नाहि शीतोदकेन ।
येनाऽघौघे महति निहते प्राप्यते पुण्यपुञ्जः
प्रातः काले कुरु मणिमृडस्याभिषेकं सरोजैः ॥११॥

11) Following my words, oh Cupid! You go to holy Rameshwar and there bathe with the cool water on the platforms erected around all the wells; by that the great sins are wiped out and the virtues are regained. Early in the morning you should worship the idol of god Shiva made of precious jewel, by offering lotus flowers.

सेतुं तीर्त्वा मनसिज! मनो रञ्जय स्वं यथेष्टं
प्रातः प्रीत्या भुवनजननीं भक्तिसान्द्रान्तरङ्गः ।
'मीनाक्षीं' तां सपदि विधिवत्पूजयेः पुष्पहस्तां
लोके धन्यो भवति मनुजस्तत्प्रसादप्रभावात् ॥१२॥

12) Oh Cupid! Having crossed the bridge you gratify your mind profusely. In the morning according to religious injunctions, you happily and devotedly worship at once the goddess Meenakshi, the mother of all the worlds who holds a flower in her hand. A person becomes blessed by the power of her grace ni this world.

'मद्रासा'ख्यां व्रज पुरवरं सर्वसम्पत्समृद्धं
तस्मात्काञ्चीं हरिहरपुरीं प्राप्नुहि ख्यातपूर्वाम्।
स्वल्पायामं विरम दिवसं पर्वते पक्षितीर्थे
पक्षी यस्मिन्नशनसमये नित्यमायाति कश्चित् ॥१३॥

13) Further you go to Madras, which is prosperous with all kinds of wealth. From there you go to Kanchi which is a famous abode of lord Shiva and Vishnu from times immemorial. Stop for a while and spend a day on a hill at Pakshi Tirth. There a certain bird always appears at the time of lunch.

गन्तव्या ते तदनु नगरी 'हैद्राबाद' - नाम्नी
तत्राऽऽस्वाद्यो वियति विदितो मञ्जिमा दिग्दिगन्ते।
गायन्त्यत्रोल्लसित सलिला दत्तातारङ्गताला
'मूसी'- कुल्या कलकलमिषा 'चारमीनार'-कीर्तिम् ॥१४॥

14) From there you ought to go to Hyderabad city There you enjoy the attractive splendor which is known up to heaven in all directions. The revulet Mosie sings the fame of Charminar by clapping with its waves producing a sweet murmuring sound with its rippling waters.

किञ्चिद्दूरं नयनपथगा संभवेत्सा पुरी ते
यत्र स्वैरं निवसति सखे! माधवो दारुभूतः।
तारं यत्र ध्वनति पणवो मन्दिरे तन्मुरारे-
मूर्तीर्दृष्ट्वा विकसति मनः सूर्यपादैरिवाब्जम् ॥१५॥

15) At a little distance it is possible that Jagannath Puri may come to your sight. O Friend, where god Vishnu resides voluntarily in the form of wooden idol. In that temple of Murari a drum produces a loud sound. On looking at those three idols the mind blooms like a lotus, with the rays of the sun.

अर्कक्षेत्रे गमयदिवसं भास्करस्यार्चनार्थं
मृत्योः पश्चाद्भवति गमनं सूर्यलोके यतो वै।
स्वेच्छा सिद्ध्यै ग्रहगणयुतस्यास्य पूजा विधेया
तत्राऽन्यूनं विहितमतुलं शिल्पिभिः शिल्पकार्यम् ॥१६॥

16) Oh wise one, you spend a day in Konark for worshipping the sun god because after death one has to go to Surya Loka. His worship along with other planets should be performed for accoplishment of our desires. You will be happy to observe an excellent and unmistakable art of sculpture accomplished by sculptors.

पश्चाद्दीर्घां प्रथितनगरीं माप्नुयाः 'कालिकातां'
'हाव्डा' सेतौ सलिलमरुतः श्रूयते यत्र वाद्यम्।
दोलायन्ते रमणचतुरास्तत्र दोलासु बाला-
स्तासां लासैर्व्यपनय दिनं क्रीडनैश्च त्रियामाम् ॥१७॥

17) Thereafter you reach the well-known and famous city of Calcutta, where the instrumental sound of the watery wind is heard on Howrah bridge. There (in that city) women, expert in amorous sports are seen swinging to and fro on swings. You pass your days enjoying their charms and night sporting with them.

दीर्घः पन्था भवति यदि भो! वायुयानेन याहि
प्रेक्षस्व त्वं ‘मणिपुर’पुरे रासलीलादि-नृत्यम् ।
पश्यन् पश्यन् त्वमपि भवसि प्रेमपाशेऽतिबद्धः
पार्श्वस्थः सन यदुकुलपतिं प्रीणयेर्गीतवाद्यैः ॥१८॥

18) If you feel your journey to be prolonging, you fly by aeroplane; & witness the Ras Lilla dance in Manipur town. You will be enthralled by love to see it again and again. Being present there, you propitiate the lord of Yadavas (Shri Krishna) with your instruments of music and melodous songs.

‘नागाराज्यं’ विबुधरचितं शैलमालामनोज्ञं
यल्लावण्यं हरति हृदयं तत्त्वया लोकनीयम् ।
नीत्वा कान्तं निजजनिगृहं यत्र नार्यो रमन्ते
ताः काङ्क्षन्ति स्ववशरमणाः काम! ते नित्यराज्यम् ॥१९॥

19) Then you should have a sight of Nagaland which has been created by gods & endowed wit beautiful lines of hills. You should observe its beauty which steals the hearts of on-lookers, where women take their husbands to their parental houses and enjoy with them. Oh Cupid, they have their husbands under their thumb and wish for your eternal rule.

आकृष्टो मा वस चिरतरं सागरे भो! जयाख्ये
स्नानं कुर्वन् प्रशममधिकं प्राप्नुयाः पुष्पधन्वन्! ।
'गोहाटीं' तां प्रविश तदनु प्रेक्षितुं शक्तिपीठं
कामाख्याया भवति नितरां यत्र पूजाऽभिरामा ॥२०॥

20) Being attracted, you should not stay a longer time near the pond called Jai Sagar. O Cupid, you will get much pleasure by taking a bath in it. Thereafter you enter Gohati to visit Shaktipeeth (the abode of goddess Kamakhya, where the goddess Kamakhya is worshipped with pomp and show.

चायग्रामं हिमनगवनं 'दार्जिलिङ्ग' - प्रयातो
भ्रातः! प्रातः शिखरनिलये पश्य सूर्योदयाभाम् ।
दर्शं दर्शं 'मिरक' - सरसो दूरगोमञ्जिमानं
तत्राऽऽरोह त्वरितगतिकं बाष्पयानं शिशूनाम् ॥२१॥

21) O Brother, having reached the forest of a snowy mountain called Darjeeling where tea production is in abundance. There at dawn, you may enjoy the beauty of sunrise as is observed on a mountain summit. Going a little further, you may see the unique beauty of Mirck lake and board a fast toy train of Children.

'नेपाले' त्वं व्रज पशुपतेर्मन्दिरं स्वर्णशृङ्गं
दिव्यं तस्मिँस्त्रिनयनभृतो माहिषं पश्य लिङ्गम् ।
तस्याऽऽख्यानं कलिमलहरं गाढभक्त्याश्रृणु त्वं
को वा न स्यान् मुदितहृदयो लोकयँश्चन्द्रमौलिम् ॥२२॥

22. From there you should go to the golden domed temple of Pashupati Mahadev in Nepal. You behold there divine Linga of Shankar, the three-eyed god which symbolises buffalo's throat. You hear with deep devotion his story which removes the sins of Kali age. Who will not be delighted to see Shankar (whose head bears the moon)?

प्रीतः प्रीतः कुसुमनगरं प्राप्स्यसि क्षिप्रमेवं
चक्राकाराद्विपणिभवनात् पौरदृश्यानि पश्येः ।
पारेगङ्गं हरिहरमठे कार्तिके पर्वकाले
तूष्णीं भूतस्त्रिनदपयसां सङ्गमे स्नाहि पूते ॥२३॥

23. You, highly delighted will soon reach Patna the city of flowers. You should see the scenes of the city from the top of the circular market place. Then you go to the other bank of the Ganga and take a bath (silently on auspicious day in the month of Kartik in the holy confluence of the three rivers (Shona, Gonda and Ganga) near Hari Har Math.

तस्मात 'काशीं' प्रविशतु भवान् वन्दितुं विश्वनाथं
यस्यालोकादबुधमनुजोऽप्येति सायुज्यमुक्तिम् ।
पायं पायं सरसविजयां नागवन्मन्त्रमुग्धः
कामं भुङ्क्ष्वाऽमृतरसभरं तत्र मिष्टं प्रसादम् ॥२४॥

24. From there you enter Kashi in order to bow before Shankar (the lord of Universe). After having sight of Him even ingnorant people obtain salvation

being one with God. After drinking hemp (Bhanga) again and again, you will be enchanted like a serpent. You may eat offerings of tasty sweets containing flavour of nectar to your full satisfaction.

पश्चाद् गत्वा भुवनविदित तीर्थराजं 'प्रयागं'
प्रातः स्नात्वा भव शुचितनुः पापपुञ्जं विधुन्वन्।
तीर्थे पुंसां भवति गमनं प्राक्तनैः पुण्यपुञ्जैः
पूतास्तेऽत्र क्षपितदुरिताः पुण्यभाजो भवन्ति ॥२५॥

25. From there you proceed to Prayag which is the chief among the holy places and famous in the three worlds. There in the morning after taking a bath, you will discard all your sins and become pure in body. It is due to pious acts done in previous life that human beings become inclined to go to holy places. Their sins vanish and they become virtuous.

भाग्योत्कर्षाद्भवति जननं भारते भव्य-भूमौ
तस्मात्स्वैरं विचर विनतो भावना भवितात्मा।
तीर्थे तीर्थे भ्रमणरसिकैर्दृश्यते दिव्यदृश्यं
लोके कार्यं भवति सफलं निर्भयानां जनानाम् ॥२६॥

26. Only the fortunate people are born in the great country of Bharat Varsha, so you travel freely all around full of devotion and modesty. At every holy place divine scenes are seen by delightful travellers. The fearless persons are always successful in this world.

मार्गे पश्य प्रकृतिरुचिरं पावनं 'चित्रकूटं'
मन्दाकिन्यास्तटमुपगतं कामदं चापि शैलम् ।
लब्ध्वा कूपं भरतविदितं भ्रातृभावं भजेथा
दानं कृत्वा द्विजकुलकृते लप्स्यसे लोककीर्तिम् ॥२७॥

27) On your way, visit the holy Chitrakoot which is naturally charming. There is a mountain Kamad by name on the bank of river Mandakini. Approaching the Bharat well you will be full of brotherly affection. By offering gifts to learned Brahmins, you will acquire renown in this world.

'साकेता' ख्यां प्रविश नगरीं रामलीलां दिदृक्षु
रामस्यार्चां विदधति जना यत्र गन्धानुलेपैः ।
स्नात्वा तोये स्फटिकविशदे भक्तिभावात्सरय्वा
ध्यायन् रामं विहर परितः पावनीं पुण्यभूमिम् ॥२८॥

28) Desirous to see Ram Leela you enter the city of Ayodhya (Saketpuri) where people worship Ram with scent and sandal paste. After taking a bath in the crystal clear water of the river Sarayu, you absorbed in meditation of Lord Ramchandra, wander all round that sacred place.

गत्वा चाग्रे निवस दिवसं नैमिषारण्यतीर्थे
यस्मिन् क्षेत्रे दुरितशमने चक्रकूपः प्रसिद्धः ।
छायावृक्षैः प्रचुरकुसुमैर्भूषिते भूमिभागे
विश्वाधारं प्रणम ललितां प्राञ्जलिस्तत्र देवीम् ॥२९॥

29) Going further, you may pass a day in the holy place of Naimi-Sharanya. At that spot Chandrakoop is famous for removing sins. That land-scape is decked with abundant flowers and shady trees. There with folded hands, you bow before the goddess Lalita Devi who is the saviour of the universe.

'नैनीताले' तुहिनशिखरे रन्तुकामो भव त्वं
'राज्ञीक्षेत्रे' विरम मुदितो मन्दिरे मारुतेर्वा ।
'मल्लीताले' युवतियुवकान् पश्य नौकाधिरूढान्
रत्या सक्त्या परिहृतमना मा स्म भूरुद्धवेगः ॥३०॥

30. In Nanital desirous of sporting on the snowy peak, you will be delighted to stop either in the temple of Maruti or in Rani-Khet. In Malital, you will see people enjoying boating. Attracted by sport, don't suspend your journey.

अग्रे यायास्त्वमथ 'मथुरां' 'गोकुलं' चापि गोष्ठं
नाना लीला व्रजयुवतिभिर्यत्र चक्रे मुकुन्दः ।
येनाङ्गुल्यां कुसुम-तुलितोऽधारि गोवर्धनोऽसौ
श्रीकृष्णं तं प्रमुदितमनास्तत्र वन्दस्व भक्त्या ॥३१॥

31. You may proceed further to Mathura and also to the village of Gokula. There the lord Krishna had played various games with young ladies of Brija. He had lifted on his finger, the mountain Goverdhan like a flower. There you pay your homage to the lord of gods with devotion and delight.

पश्चाद्गत्वा मदन महतीं 'देहलीं' राजधानीं
संवीक्षेथाः सदनसरणीस्तुल्यरूपाः समन्तात् ।
रक्ताद् दुर्गात्तरणितनया - दृश्यमापीय सम्यग्
धारायन्त्रोत्पतितसलिलं चत्वरेष्वीक्षणीयम् ॥३२॥

32. From there you ought to go to well known and glorified capital called Delhi. There you will observe all round the rows of houses of the same design. From the Red fort, you will clearly see the panorama of the river Yamuna (the daughter of the Sun). At every Square, you will see fountains sprouting water .

गत्वा 'मायाम' मरसरिति द्रक्ष्यसि त्वं कुमारी-
र्यासां गात्रादभिषवविधौ वीक्ष्य वासो विमुक्तम् ।
गङ्गाफेन - व्यतिकरमिषाद्वीचिहस्तैः स्वकीयैः
सद्यस्तासां तनुषु तनुते मातृवच्छुभ्रवस्त्रम् ॥३३॥

33. Then you go to Hardwar and see maidens bathing in the river of gods (i.e. the Ganges) While bathing you will find clothes stripped off their bodies The river Ganga covers out of maternal love, with her hands of waves, the bodies of the girls with heap of foam which appear like white clothes .

आरुह्योच्चैः प्रविततमं तुङ्गसानुं हिमाद्रिं
वातारूढो विहर विनतोकौतुकाऽऽलोकनार्थम् ।
उद्गर्जन्तीं हिमगिरिपदे जाह्नवीं प्रेक्षमाणः
क्षेत्रे तस्मिन् प्रणम बदरीनाथमूर्तिं विशालाम् ॥३४॥

34. Having ascended the lofty and extensive summit of the Himalayas, mounting the wind, watching the various wonders there of in bewilderment and trembling with cold, there you will see the divine Ganges (the daughter of Jahnu Sage) on the surface of Himalayas, roaring aloud. There you bow to the illustrious idol of Badrinath.

'केदारस्य' प्रचर पदवीं शारदाभ्रौघ-शुभ्रा
मुच्चैरुच्चैस्तुहिन - निचितं शीघ्रमारोह शैलम् ।
तत्र श्रुत्वा श्रवणमधुरं जह्नुकन्याम्बुघोषं
गायं गायं स्वरचितपदैः प्रीणयेर्नीलकण्ठम् ॥३५॥

35. Then proceed to the path of **K**edarnath which is white. Being surrounded by autumn clouds, climb up the lofty summit of tne mountain, which is capped with snow. Having heard there the melodious and sweet murmur of the water of the Ganga, you may propritiate Neela Kuntha (i.e. god Shiva) by singing gradually your own songs composed by you.

'मन्सूर्या'- ख्यामुपसरपुरीं निर्झराऽऽलोकनार्थं
रज्ज्वायानं सुखमनुपमं यत्र भूयस्तनोति ।
बाह्योद्याने प्रकृतिसुषमां द्रक्ष्यसि त्वं दिनान्ते
मेघाच्छन्ना भवति रुचिरा यत्र मालागिरीणाम् ॥३६॥

36. You march on to the town of Mussoorie, in order to have a glimpse of water falls. Here trolly provides rare and ample happiness. In the evening,

you will find very charming splendour in its exterior gardens where row of mountains covered with clouds, appears very attractive.

तस्मान्निर्यन् विहर 'शिमला' पत्तने शैलसंस्थे
शीतो यत्र प्रवहति मरुत्तुन्दिलः पुष्पगन्धैः ।
क्रीडांतन्वँस्तुहिननिचये पादचक्रे निधाय
क्रोडाऽऽलम्बाद् रमय हृदयं कामिनीनां रसाढ्यः ॥३७॥

37. Coming out from there, you pass on to Simla which is situated on the mountains, where there blows the cool breeze loaded with the perfume of flowers. You may do skating on the snow by putting on skates and please your mind by supporting at waist the love lorn ladies with pleasure.

'जम्बू' प्रान्तं प्रकृतिललितं नातिदूरं प्रयाया
दर्शं दर्शं दिशि दिशि वनं तत्र मुग्धोभवत्वम् ।
नत्वा देवीं विविधवरदां वैष्णवीं दिव्यरूपां
'पैहलग्रामे' विशवनभुवं हैमलिङ्गं दिदृक्षुः ॥३८॥

38. You enter the state of Jammu which is naturally beautiful and not at a long distance. There you will forget yourself to see the beauty of wood in all directions. Prostrating, at the divine form of goddess Vaishnavi Devi who grants, all types of boons, you enter the forest area of Pahalgaon with the desire to see the snowy Linga of lord shiva.

कुञ्जे कुञ्जे कुसुमकलिका भान्ति 'काश्मीर' भूमौ
नौकागारे निवस सुतरां 'डल्ल' कासारतोये।
'शालीमारे' सरसमधुरं कूजितं सारिकाणां
भृङ्गाणां च प्रणयविरुतं श्रोष्यसि श्रोत्रपेयम् ॥३९॥

39. In the land of Kashmir various buds of flowers bloom in every bower. You stay in a boat-house there in the water of Dul lake. In Shalimar garden, you will hear a sweet and charming notes of thrushes and ear-pleasing love songs of the black-bees.

प्रत्यावृत्तस्त्वमथ महितं गच्छ तीर्थं गुरूणां
नाम्नाख्यातं य 'दमृतसरः' शिष्यसंस्थानभूतम्।
तत्र स्नात्वा विमलपयसि प्राप्तपुण्यप्रसादो
धृत्वा ध्यानं गुरुचरणयोर्ब्रह्मनिष्ठः सखे! स्याः॥४०॥

40. Having returned, you should go to the honoured place of pilgrimage of the Sikh Gurus which is well known by the name of Amritsar and where is the holy, institute of Sikhs. There having bathed in the pure water (of Mukti Sarovar) obtain favour and blessings. Oh friend, while contemplating the feet of Guru, you become dedicated to Brahma.

अत्रालोक्यं रुचिररचनं मन्दिरं स्वर्णवर्णं
यस्मिन् ग्रन्थं त्रिनतशिरसा सिक्खनार्यो नमन्ति।
उद्गायन्त्यो गुरुकृति-कथाश्चारुवासोवसाना
दीर्घापाङ्गाः सुरपुरभुवो हृश्यमुद्भावयन्ति ॥४१॥

41) You observe there the beautifully built golden temple, where the Sikh ladies with their bent heads bow before the Guru Granth Sahib. Wearing the beautiful clothes, they sing the stories of Gurus. Those beauti-ful ladies (having long eye corners) produce the scene of paradise.

'लाहोरे' त्वं विचर विपणौ पण्यरत्नादिराशौ
पाञ्चालीनां रससमुदयात् प्रीतिपात्रत्वमायन्।
प्रेम्णा गाथां शृणु सुविदितां तत्र चा 'नारकल्या'
यत्राऽभूत्सा कुसुममृदुला भित्तिमध्ये निखाता ॥४२॥

42) In Lahore you ought to move about in the (Anarkali) bazar where there are heaps of saleable gems. You will be the object of attraction to Punjabi maidens by the advent of love. There you should hear the popular love story of Anarkali who was as tender as a flower and was buried in the masonry wall.

'मूलत्राणे' स्मृतिकरमथो स्तम्भमेकं विलोक्य
स्मर्तासि त्वं कशिपुतनयं वैष्णवं भक्तबालम्!
यद्रक्षायै प्रकटिततनुर्भीमकायो नृसिंहो
दैत्यं दृप्तं प्रखर-नखरैर्दीर्घदंष्ट्रो ददार ॥४३॥

43) Thereafter in Multan having looked at a pill which is an exciter of memory. You will rememb Prahlad the son of Hiranya Kashpu and a child de votee of lord Vishnu. God Narsingh (i. e. Vishn appearing in the terrible form with long fangs tore th proud demon with his sharp nails.

'जैकाब्बादं' व्रज लघु ततो दर्शनाशापरीतो
यस्मिन हेषास्त्वदुपगमने वाजिनामुल्लसेयुः ।
उष्ट्राणां च द्रुतगतिवशात्ताण्डवं पश्य तस्मिन्
पीनोत्तुङ्गस्तन - भरनता यत्र रामा रमन्ते ॥४४॥

44) Then move slowly to Jacobabad with a desire to have its glimpse. As you approach the town, you will hear the loud neighing of horses. You may also see the dance of camels arising out of their quick motions. There ladies who are over-burdened with their high and fat breasts, rejoice happily.

गच्छेः पूर्वां प्रथितनगरीं मत्प्रिया - सेव्यमानां
कालक्षेपं तृषितमनसा यत्र कान्ता करोति ।
ओष्ठाभ्यां मत्प्रतिकृति-मुखं प्रीतिभावात्स्पृशन्ती -
माश्वास्यै नां कथय रहसि स्नेहसिक्तैर्वचोभिः॥४५॥

45. Thereafter you ought to go to the famous town (i.e. Shikarpur) where my beloved resides. She has been passing her time this way or that in the hope of meeting me. Out of deep longing, she must be kissing with her lips, the face of my photo. You convey my message in seclusion & console her by the sweet words.

अग्रे स्थित्वा मदनमथितामश्रुभिः पूर्णनेत्रा–
मन्तस्तप्तां कदनलुलितां प्रीणयन् प्रीतिवाग्भिः ।

चित्तं तस्याः शिशिरय सखे! हर्षपीयूषवर्षै-
र्वाक्यैरेतैर्विवशहृदया ह्लादनीया मदीयैः ॥४६॥

46. You stand before her who is distressed with sex tual longing, tear soaked eyes, burning with the agon of heart, withered by frustrations & console her wi your soothing words. You should cool her heart wi the showers of the nectar of delight & cheer her u with these words of mine, she is too depressed at hear

श्रुत्वा वार्तां विरहविषमां हन्त! पीडाकरीं ते
त्वां निध्यायद् भ्रमति हि मनो ध्वस्तधैर्यावलम्बम्।
सोढ्वा सर्वं विधिविलसितं यापयन् क्लेशकालं
याचे दुर्गां पुनरपि भवेत् सत्वरं सङ्गमो नौ ॥४७॥

47. Having heard the pitiful message of your tr oubles caused by our parting alas, my mind, whi remembering you is stripped off the support of en urance. I pass my time of distress bearing all th cruel play of fate. I beg of goddess Durga that o re-union should take place as early as possible.

को जानीयाद् यवनकलहे घस्मरे त्वं कुतोऽगाः
किं किं जातं? मदपगमनात् किं हृतं? किं धृतं वा?।
सिन्धुप्रान्ते पवनहतकैर्भ्रातृभावं त्यजद्भि-
र्हिन्दूनां हा! विपुलविभवो नाशितो द्वेषदग्धैः ॥४८॥

48) In those terrible riots of Muslims (who know where you have gone? What happened after m

departure? What was taken away & what was left? In Sind province the wicked Muslims, devoid of brotherhood and full of enmity alas, destroyed a lot of property of Hindus.

नाहं जाने वससि निभृतं कुत्र कान्तेऽधुना त्वं
नो प्राप्य त्वां तदनु रभसाद्भारतं संश्रितोऽस्मि।
स्वातन्त्र्यार्थं निजतनुबलिः सैन्धवैः संप्रदत्तः
किन्तु प्राप्तं किमपि न पदं सिन्धुभूम्यां कुतोऽपि ॥४९॥

49) Oh beloved, I do not know where you live secretly at present? Thereafter not finding you, I hurriedly crossed over into Bharat. Sindhis have offered oblation of their bodies for freedom; but they failed to get any room in the province of Sind.

अत्याचारो यवनविहितः सैन्धवेषु श्रुतो वै
तेषां हस्तावथ च चरणौ कर्तितौ दारुवत्तैः।
हा! पाषाणैर्विपणिषु जना मारिता मुष्टिबन्धैः
पित्रोरग्रे मृदुलवपुषो हन्त! बाला हताश्च ॥५०॥

50) The atrocities committed by Muslims on Sindhi people are well-known. The hands and feet of many of them were chopped off like wood. Alas! The people were murdered in market places either by pelting stones or by hand blows, and alas, the tender bodied children were done to death before the very eyes of their parents.

त्यक्त्वा सर्वं विपुलविभवं सैन्धवा देशभक्ताः
सैन्यावासे विविधशिबिरे साधवस्संवसन्ति ।
लब्धस्थैर्यान् श्रमधृतिबलात्तान्निरूप्य प्रसिद्धान्
मात्सर्यं किं ? भवति तदपि स्वीयदेशोद्भवानाम् ।।५१।।

51) The simple patriotic Sindhi people, having abandoned a lot of wealth, are taking refuge in different (unoccupied) army camps in India. Why do our own countrymen feel jealous of Sindhis even though they are well aware that they have got stability and reputation by the virtue of their own efforts and patience.

उत्कण्ठा मे स्फुरति नितरां सिन्धुभागं ग्रहीतुं
संलग्नोऽहं भुजबलवतामुग्रसेना – विधाने ।
ज्ञात्वैतां मे समररचनां सर्वकारेण रोषात्
क्षिप्तो बन्धे नियमहननं मन्यमानेन मौर्ख्यात् ।।५२।।

52) I always feel anxious to capture back the part of Sind, hence I am very devotedly busy in gathering the terrible army of warriors. Oh tender-bodied lady the Government (of India), knowing that my attempt to form an army is illigal, became angry and out of stupidity kept me in confinement.

यावन्नीतो न भवति मया भाज्यतां सिन्धुदेश-
स्तावत्प्राणेश्वरि ! दृढतरा भीष्मवन्मे प्रतिज्ञा ।

पश्चात्त्वाहं प्रणयरसिके! बहुपाशे ग्रहीष्ये
कार्यारम्भः कलयति फलं निश्चयेनैव पुंसाम् ॥५३॥

53) As long as the province of Sind is not partitioned, you should know that I shall never abandon my effort. It is my strong vow like that of Bhishma. After that oh the queen of my breath, I will take you in my embrace. The work undertaken by people becomes fruitful by their strong will.

सत्यं वच्मि प्रकृतिसरले! त्वं ममात्मासि नूनं
कञ्चित्कालं हृदि विरहजं सह्यतां दुःखमेतत् ।
नित्यं बाणैः प्रहरति च मां पुष्पधन्वा प्रमोदाद्
दैवं पुष्पं विकसति कदा नैव जानाति लोकः ॥५४॥

54) Oh simple-minded Lady! I tell you the truth that you are undoubtedly my soul. You bear this affliction caused by separation for sometime. The cupid delightfully torments me with his arrows at every moment. No body knows when the flower of fortune blooms.

सच्चित्रं ते तृषितनयनः सर्वदाहं निरीक्षे
चान्द्रीमूर्तिर्मदिरनयना कस्य कर्षेन्न चेतः ।
पक्ष्मस्यन्दात्त्वमसि सुभगे! प्रीतिधानी मदीया
को वा न स्यादपहृतमना हन्त! लोलैर्विलासैः? ॥५५॥

55) I always look at your beautiful photo with m thirsty eyes. Whose mind is not attracted by a moon faced lady who possesses intoxicating eyes? O love One! You have become an object of my love by me movement of your beautiful eye-lashes. Oh, who w not be attracted by fickle amorous gestures?

शय्यारूढः प्रणयनिपुणे! निद्रया बाध्यमानः
सन्तापार्तः शशिमुखि! शिरोवेदना पीडितोऽपि।
अन्तर्लीनां विशददशनां त्वां सदा धारयेऽहं
हा! हा! कष्टं! मनसिजरुजः प्राप्यते नैव मोक्षः॥५६॥

56) Oh expert in love-making! When I am ove come by sleep & get into my bed; though I am affi cted and suffering from severe head-ache, I preser your memory, having bright teeth. O verily a pi that there is no deliverance from the disease of se tual pangs.

तस्मात्क्लेशाऽऽकुलितहृदयो यापयाम्येव कालं
प्रेक्षे मूर्तिं नयनसलिले बिम्बितां तावकीनाम्।
स्वप्ने कोऽपि क्षणिकसुखदो जायते सङ्गमस्ते
त्वद्ध्याने मे निखिलरजनी याति कान्तेऽवसानम्॥५७॥

57) Thereafter with aggrieved heart, I someh pass my time. I always see your image reflected my tears. Sometimes, in a dream, I feel your comp which provides a transitory comfort & happiness. my dear, I pass my whole night in your past remi scences & uneasiness.

दृष्ट्वा पूर्णं नभसि मणिवद्भासमानं मृगाङ्कं
कण्ठे न्यस्तं मम तव मुखं प्रत्यहं चिन्तयामि ।
पश्याम्येवं हृदयमुकुरे तावकीनं मुखेन्दुं
रात्रौ दीप्तो भवति च विधुर्दीप्यतेऽयं दिनेऽपि ॥५८॥

58) Having seen effulgent & beautiful moon in the sky, I always recollect your face rested on my neck. Thus in the mirror of my heart I do perceive the reflection of your moon-like countenance. The moon shines at night only; but your face shines in the day too.

उत्प्रेक्षेऽहं विकचकमले नेत्रकान्ति त्वदीयां
स्वीयां वार्तां हृदयनिहितां नैव शक्तोऽस्मि वक्तुम् ।
त्वद्विश्लेषाद्भवति सकलं जीवनं भारभूतं
बाले! विद्धि क्षणमपि न मे धीरतामेति चेतः ॥५९॥

59) I invariably notice the luster of your eyes in the blooming lotuses. I am unable to narrate my own story which is confined only to my mind. My whole life has become a burden to me as a result of separation from you. Oh sweet Maid! You may know that my mind doesn't find tranquility even for a moment.

शोभां पश्यत्तव मुखविधो द्रूयते पुण्डरीकं
हंसश्रेणी विहरणविधौ लज्जते मन्दगत्या ।
दृष्ट्वा ते वै चपलनयने मुग्धतां याति मीनः
स्मृत्वा चेतस्तव सुचरितं धावति क्षिप्रमुत्कम् ॥६०॥

60) Observing the beauty of your moon-like fa the lotus withers when you are strolling, the swans f shy to see your slow gait. The fish are stupified see your fickle eyes. Rememberiug your noble charac my mind anxiously races to you.

धूर्तैः साकं विहितकलहे पीडितं मस्तकं मे
कृत्वा क्रोडे करुणमनसाऽमर्दयस्त्वं सुखाथम् ।
स्मारं स्मारं प्रणयवचनं यन्मया पूर्वमुक्तं
सत्यं वच्मि प्रहतहृदयं दीर्यते विप्रयोगात् ॥६१॥

61) Placing on your lap my head which was se erely injured in the fight with the ruffians, you lo ingly massaged it and made me comfortable. Remer bering again and again the loving words which we previously uttered by me, I tell you the truth that r heart which is severely hurt due to your separati brcaks into pieces.

वापी तोये प्लवनसमये मज्जमानं विदित्वा
प्रीत्योत्प्लुत्य प्रगुणतरसा मां प्रकृष्यापास्त्वम् ।
वस्त्रालीढं गलितसलिलं वीक्ष्य रम्यं वपुस्ते
तत्सौरूप्यं नयनसुभगं नैव मार्ष्टुं क्षमीहे ॥६२॥

62) While swimming in the lake, you saw me dr wning & instantly plunged out of love into the water saved me by dragging me out. I still have the visi of your beautiful body with the garment-closely stick

to it and drops of water trickling down. I don't wish to forget that charming form of yours so soothing to the eyes.

स्वीयोत्सङ्गे विनिहितशिरा मूर्च्छितोऽहं त्वयेत्थं
संज्ञापन्नो गगनतिलकं पूर्णचन्द्रं तदैक्षे ।
वक्त्राब्जं तेऽप्यधिकललितं पाणिना स्पृष्टवाँस्तद
व्यामोहोऽसौ त्यजति हि न मां किं हिमांशु र्धरायाम् ? ॥६३॥

63) In this way when I fainted, you kept my head on your lap. When I regained my conciousness I looked at the full moon, the ornament of the sky. Then I touched your moon-like face that appeared more beautiful than the moon. Even now I have suspicion as to whether the moon is in the sky or it has come to the earth.

शून्यागारे धवलशयने त्वामवेक्ष्य प्रसुप्तां
स्वैरं स्वैरं मसृणमसृणं चुम्बितं ते मुखाब्जम् ।
मुक्त्वा व्याजं तदनु निहतो बाहुपाशे त्वयाहं
संश्लेषोऽसौ सुखयति सदा तल्पमध्यासितं माम् ॥६४॥

64) Having seen you in sleep on the spotless bed in a lovely room, I kissed your very tender lotus-like face to my heart's content. I was closely embraced by you casting aside all pretexts. The thought of that embrace always makes me happy when I lie stretched in my bed.

नद्याः कण्ठे क्रमणसमये वीक्ष्य वक्षोजवासः
सद्यो नीतं चपलगतिना वायुना चञ्चलेन।
स्थाने कर्तुं त्वरितयतनां लोललोलांशुकान्तं
मृग्यामि त्वां सुमुखि! विहरन् भ्रान्तवद् यत्र तत्र ॥६५॥

65) While strolling by the side of the river, seei your garment abruptly carried away by tne speedy a libertine wind from your breasts, you at once tri quickly to replace that waving cloth. Oh beautiful-face I look for you every where while roaming aimlessly

ईक्षे बाले! तव नतमुखं मत्प्रतीक्षानिमग्नं
प्रोन्नीतं यत्कथमपि मया पाणिना रागभावैः।
कृत्वा दूरं मम करतलं सस्मितं लोकमाना
गाढं श्लिष्टा चटुलवचनैर्हेलया चुम्बिताऽऽसीः ॥६६॥

66) Oh Young-lady! I perceive in my mind yo face, bent down and eagerly waiting to see me. I h affectionately raised it somehow with my hand. Puttir my hand aside, you looked at me and smiled. Then embraced you very closely and with sweet words kissed you playfully.

काव्ये सक्ते मयि नतमुखे पृष्ठतोऽन्वीक्ष्य तूर्ण्णीं
हस्तेनाक्षिद्वयमपि मुदा मीलितं यत्त्वया मे।
तत्त्वं ज्ञात्वा मुकुलितदृशा बाहुबन्धे कृताऽऽसीः
प्राप्तं सौख्यं स्मृति-पथमितं नास्मि विस्मर्तुमीशः ॥६७॥

67) Observing my head bowed down and my mind absorbed in poetry, you had stealthily covered my eyes from behind with your hands & recognising you, I had embraced you who possesses half-closed bud like eyes. I can never forget that happiness, which is always lingering in my memory.

अन्याकाचित् सरसमधुरा दृश्यते त्वद्विधा नो
रम्या बाला प्रणयविधिना या हरेन्मानसं मे।
सालङ्कारां सुललितपदां यौतुकाद्यै प्रपन्नां
रामामन्यां स्नुतरससुधां नैव पत्नीं करिष्ये।।६८।।

68) I think, there is no other woman so sweet & charming as you, who being slender and delicate, can attract my mind with her amorous gestures. I shall never marry any other body though she may possess smiling face and beautiful gait and may bring substantial dowry and ornaments.

वाग्दानान्ते सखि! विनिहिता मुद्रिका याङ्गुलौ मे
तस्या रत्ने तरलनयनं तेऽभिपश्यामि वक्त्रम्।
लीलालोलां भ्रुकुटिधनुषा बाणराशिं क्षिपन्तीं
त्वन्मूर्तिं तां मनसि खचितां चिन्तये विप्रयोगे।।६९।।

69) I always see your fickle eyes in the jewel of the ring that was put on my finger by you (i.e. at the time of your betrothal). During this time of separation, I observe in my mind your smart sportive form shooting arrows of love by the bow of your eyebrows.

पश्याम्यग्रे प्रतिपलमहो रूपकान्ति त्वदीयां
तां वै मोहाच्चकितमनसा शून्यदेशे वहामि।
मद्याऽऽपूर्णे रजतचषके तावकं मूर्तिबिम्बं
रात्रौ दृष्ट्वा कथमपि च तच्चुम्बितुं प्रारभेऽहम् ॥७०॥

70) In front of me, I perpetually visualise the brilliance of your form. I catch it with astonished mind in a lonely place out of delusion. At night in a silvery cup filled with wine, I observe the reflection of your form and begin to kiss it.

क्षेमं तेहं विहगनिवहान् देवि! पृच्छामि नित्यं
जाने तेषां विकृतविरुतैस्त्वं विपन्ना वियोगे।
ज्ञात्वैतन्मे भवति हृदये प्राणसञ्चारबाधा
बाले! तावद्वस निजगृहे मुक्तिमाप्नोमि यावत् ॥७१॥

71) Oh dear, at every time I enquire about your condition from the flocks of birds, I know from their mournful shrieks that you are distressed in separation. Having known that I feel in my mind that my survival is doubtful. Oh Young-lady! You stay in your home, till I get freedom from confinement.

श्रुत्वा कस्याश्चिदपि मधुरं शिञ्जितं नूपुराणां
मत्वा तत्ते हृदयभवने भाति चित्रं त्वदीयम्।
आकर्ण्याऽमूं मधुरसभृतां काकलीं कोकिलानां
मुग्धो मन्ये तवकलगिरं पञ्चमालापतुल्याम् ॥७२॥

72) Having heard the sweet twinklings of the anklets of any passer-by (damsel) I feel that they are yours, and your figure shines up in my heart. As I hear the the singing of cuckoo which is sweet and melodious, being enthralled I imagine, that it is your sweet and low voice resembling the fifth note of a music.

केशाच्छन्नं तव सुवदनं वारिदग्रस्तचन्द्रं
संद्रष्टुं मे विचलति मनः प्रेमपाशैर्निबद्धम् ।
दृष्टिर्व्योम्नि प्रभवति न मे प्रेक्षितुं चन्द्रबिम्बं
प्राप्तः कामो मम तु भविता सङ्गमस्ते यदा स्यात् ॥७३॥

73) My mind which is tied with love strings; is impatient to see your face covered with hair which resembles the moon surrounded with clouds. I dare not cast my eyes in the sky to see the reflection of the moon. I shall get relief only when you unite with me.

बाले! स्मेरा त्वमसि नलिनी हन्त! पुष्पन्धयोऽहं
त्वच्चित्रं मे हृदयपटले स्यूतमस्तीवं सूच्या ।
त्वद्वक्त्राब्जाच्चलति न मनश्चञ्चरीको विमुग्ध -
स्तस्माच्चिन्तां न कुरु चपले! सर्वथाऽहं त्वदीयः ॥७४॥

74) Oh my Dear! You are a blooming lotus, Ah! I am a black-bee. Your image is swen with a needle to the cloth of my heart. Just as a black-bee doesn't leave lotus flower, similarly my mind can not tear

itself from your lotus-like face. Hence oh fickle on you should not worry because I am yours in a respects.

कृत्वा कण्ठे नलिननयने! नाममालां त्वदीयां
धृत्वा वेषं मुनिजनमतं संप्रवर्ते समन्तात्।
नाहं जाने भवति च कदा सङ्गमः सौख्यदस्ते
विश्लेषाग्निर्दहति नितरां नैव निर्वाणमेति ॥७५॥

75) O Lotus-eyed One! putting on the necklace o your name around my neck, I move everywhere b putting on the dress to be accepted by sages. I d not know when your enjoyable company will be ef ected. Alas, the fire of separation burns incessantly knows no extinction.

त्वद्ध्यानान्मे भवति विकलं देवकृत्यं समस्तं
काव्याऽऽस्वादे लगति न मनः कार्श्यमाप्नोति कायः।
छायाचित्रं सखि! रहसि ते नित्यमालोकमानो
नाहं जाने तरलहृदये! बन्धमुक्तः कदा स्याम् ॥७६॥

76) My all religious performances remain incom plete on account of my concentration on you. I d not feel any interest in composing poetry and my bo wears thin day after day. O friend, when I am alo I always look at your photo and do not know wh we shall be re-united.

शोकावेगात्स्रवति नितरामश्रुधारा ममापि
प्रीत्याश्वास्य प्रियसहचरा यान्ति खिन्नाः सदैव ।
शीतांशुर्नो हरति मसृणैस्तापराशिं मयूखैः
कष्टं! काम्यं कथमपि न ते सङ्गसौख्यं लऽभेहम् ।।७७।।

77) Owing to the excess of sorrow, streams of tears flow from my eyes. My dear friends, out of love try to console me; but get tired and return in vain. The moon with her soft rays does not pacify the heap of my grief. Alas, I don't obtain the comfort of your company in any way.

किं जानीषे? मम तनुरथो मानसेनाश्वयुक्तो
यत्नैस्तीव्रैस्त्वरितगतिको यन्त्रितो मन्मथेन ।
तीव्रं तीव्रं रविरथसमं सञ्चरन् वा जवीयान्
स्वैरीवाऽयं प्रसभमनिशं याति ते मार्गणाय ।।७८।।

78) Is it known to you that the swiftly moving chariot of my body, controlled by Cupid with great effort, driven by the horses in the form of my mind, runs with the speed of the sun or swifter sometimes. It runs in search of yours freely and constantly like a way-ward person.

मा मा भैषीः कुमुदनयने! क्लेशकालात्करालाद्
दुःखस्यान्ते सुखमपि भवेन्नीतिरेषा विधातुः ।

मन्ये शीघ्रं मृदुलहृदये! ते ग्रहीष्यामि पाणिं
त्वं मां नित्यं स्मरसि रसिके! सैव रीतिर्मदीया ॥७९॥

79) Oh Lotus-eyed One! Don't be afraid of t dreadful time of misery as it never endures. It is universal fact that the happiness does emerge; at t end of misery. Oh soft-hearted One! I shall marry y & accept your hand. Oh voluptuous One! I miss y as badly as you think of me.

खेदं स्वान्ते न वह ललने! विद्धि मां सत्यसन्धं
वातैः शीतैरपि मम मनस्तप्यते त्वद्वियोगात् ।
चान्द्रीदीप्तिस्तुदति हृदयं शीतलासु क्षपासु
प्रेमोद्रेकाल्लुठति शयने जागरैर्ग्लानमङ्गम् ॥८०॥

80) Oh dear lady, please, do not feel sorry & lieve me, I shall keep my promise. In your separat even the cool breeze burns my mind & even in c nights the moon-light forments me. Being love-sic toss in my bed (for the whole night) keeping my awake & weakening my body.

इव्याख्याता यदि न रमसे किं समाश्वासनै र्मे?
हित्वा शोकं विरहजनितं मन्मथाधिं विमुञ्च ।
भूषावेषैर्भव विकसिता पूर्ववत्पद्मिनीव
क्रीडिष्यावः पुनरपि ततः सिन्धुकूलस्थलीषु ॥८१॥

81) Addressed in this way if you do not feel happy what is the use of consoling you? Cast away the grief of separation and forget the anguish of passion. Be cheerful like a lotus plant and adorn yourself with ornaments as before. Thereafter we will again make merry on the sea beach or on the bank of the Indus river.

इत्थं श्रुत्वा बहुविलपितं शोकमग्नैः क्षुधार्तै-
स्त्यक्तो वक्त्रात् सदय हरिणैरर्धमुक्तोऽपि घासः।
मुक्तं नृत्यं विकलशिखिभि र्बाष्पपूराऽऽप्लुताक्षैः
शुक्लैर्मेघैरपि करुणया वारिधारा विसृष्टा ॥८२॥

82) Hearing these over–whelming lamentations the kind deer who were gloomy, dropped half–chewed grass from their mouths even though they were very hungry. The peacocks, with their eyes full of tears felt uneasy and stopped dancing, Even the white clouds taking pity showered drops of water.

श्रुत्वा सूर्यः प्रणयरुदितं खे क्षणं स्थाणुरासीत्
सन्देशाभ्यामधिकृत इव स्तब्धतां प्राप वातः।
कल्लोलान् स्वानुदधिरधिकं सानुकम्पो न्यरौत्सीद्
दावो दीप्तो वन परिसरः शीतिमानं व्यतानीत् ॥८३॥

83) Having heard the lamentations of love, the sun in the sky halted for a while. The wind touched by both the messages stopped blowing. The ocean, out of

sympathy, stopped its waves from rising high. Even the forest which was burning with conflagration cooled down.

नीत्वा वाचः करुणहृदयः कामचारः स दूत-
स्तन्वीं बालां विधुरविधुरां सान्त्वयामास भूयः ।
लोके सन्तः परहितरताः स्वार्थभावानपेक्षाः
पुण्यैरन्यान् स्वकृतसुकृतैः प्रीणयन्ति प्रकृत्या ॥८४॥

84) That unrestrained & compassionate messenger conveying his message, again and again consoled that young and tender lady who was separated from her afflicted lover. In this world the noble persons, who are free from selfish motives and are busy in doing good to others, naturally please others by their meritorious and benevolent actions performed by them.

मायायोगादमरसुलभैः शम्बरारिप्रभावै-
रीषद्बन्धान्नियतनियमाद् 'रामचन्द्रो' विमुक्तः ।
तेनाऽऽनीता सरसिजमुखी सिन्धुदेशात्तदासा
नित्यं तुष्टौ तदनुवसतो 'जानकीरामचन्द्रौ' ॥८५॥

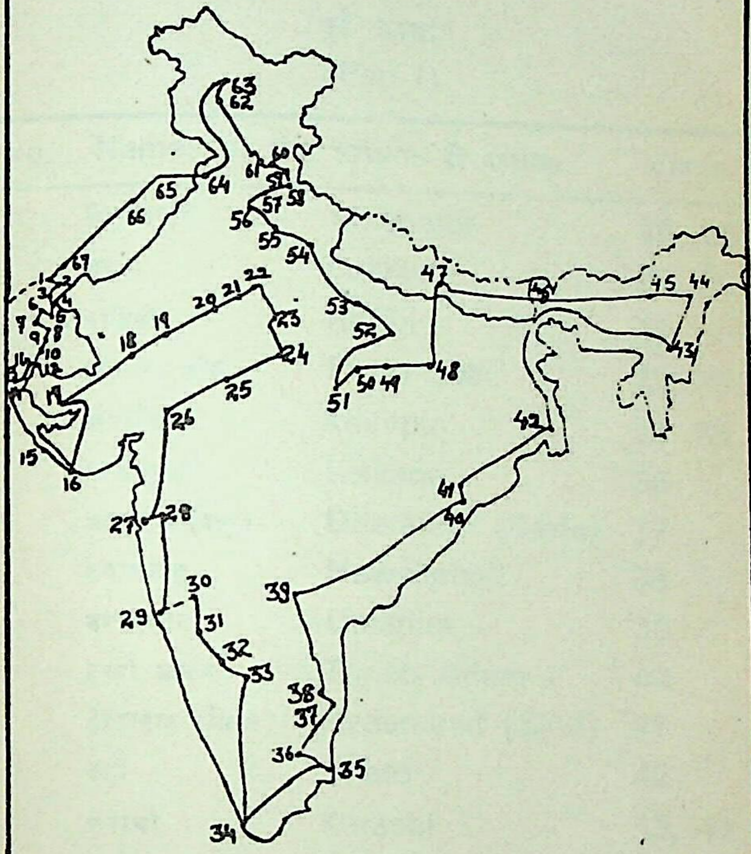
85) By the influence of Cupid's supernatural powers which easily lie under the control of deities Ramchandra was released from the nominal confinement inflicted by the government rule. Then he brought that lotus eyed lady from Sind province. Thereafter Janaki & Ramchandra lived together happily for ever and for ever (in Ulhasnagar).

विद्योद्याने कविविरचिता काव्यधारा क हृद्या
क्वेयं चेष्टा प्रकृतिसरला हास्यहेतुर्मदीया।
धार्ष्ट्यान्न्यस्तैः कुतुककलितैरुल्लसद्भिस्तरङ्गैः
प्रोतं काव्यं भवतु सुधियां प्रीतये कामदूतम् ॥८६॥

86) In the garden of learning what to say about toe charming series of poems composed by the great poets and where stand my efforts which are ordinary by nature or even laughable. This poetry, full of rising waves and created by curosity, is put into form by audacity. My this beautifully composed Kamaduta (poem) may gladden the hearts of scholars of literature.

INDIA

भारत



1) The boundries of the map are inauthentic.

2) Numbers shown in the map indicate the serialwise names of the towns shown in their index.

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(Shown in the Map)
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37.	मद्रास	Madras	13
38.	काञ्ची	Kanchi	13
39.	हैदराबाद	Hyderabad	14
40.	जगन्नाथपुरि	Jagannath Puri	15

Sr. No.	Names of towns the & cities		Verse No.
41.	कोनार्क	Konark	16
42.	कलकत्ता	Calcutta	17
43.	मणिपुरि	Manipur	18
44.	नागालैण्ड	Nagaland	19
45.	गोहाटी	Gohati	20
46.	दारजिलिङ्ग	Darjeeling	21
47.	नेपाल	Nepal	22
48.	पटना	Patna	23
49.	वाराणसी	Varanasi	24
50.	अल्हाबाद (प्रयाग)	Allahabad(Prayag)	25
51.	चित्रकूट	Chitrakoot	27
52.	अयोध्या	Ayodhya	28
53.	नैमिषारण्य	Naimisharnya	29
54	नैनीताल	Nainital	30
55.	मथुरा	Mathura	31
56	देहली	Delhi	32
57.	हरद्वार	Hardwar	33
58.	बद्रीनाथ	Badrinath	34
59.	केदारनाथ	Kedarnath	35
60.	मसूरी	Mussoorie	36
61.	शिमला	Simla	37
62.	जम्मू	Jammu	38
63.	काश्मीर	Kashmir	39

Sr. No.	Names of the towns & cities		Verse N
64.	अमृतसर	Amritsar	40, 41
65.	लाहोर	Lahore	42
66.	मुलतान	Multan	43
67.	जैकबाबाद	Jacobabad	44

APPENDIX I & II

Appendix I

A brief introduction of Geographical Places occuring in Kamaduta

1. Arbuda (Mt. Abu)- It is a low hill station at the height of 5,000 ft. in the state of Rajasthan on the border of Gujarat. While climbing up on foot, one will find Ambarikh hermitage, Mani Kanika Kund, Surya Kund and Karneshwar Mandir while coming down after 750 steps there is Gomukh and other temples.

According to Puranas the sage Vasishtha lived here in his hermitage. He possessed the cow, Nandini that was supposed to be the daughter of the distinguished Kamadhenu. This cow possessed the miraculous qualities of Kamadhenu. When a Khashtriya king Vishvamitra came here & found that Vasishtha could feed his army satisfactorily due to the powers of the cow he coveted to posses her & demanded the same from him. This created a conflict between Vasishtha & Vishwamitra. Vishwamitra's army could not succeed in carrying her off. Vasishtha produced a warrior from Agnikund who defeated Vishwamitra.

Crest fallen Vishwamitra practised hard penance, but it was disturbed by Menaka, a nymph, sent by Indra, she gave birth to Shakuntala from him.

Once that cow of Vasishtha fell into a great ditch, so Vasishtha got it filled. He approached the Himalayas who ordered his son Nandi to fill that ditch.

Nandi, the great piece of rock was taken on his hood by a serpent named Arbuda, Who filled that ditch with that rock. Due to his effort it was called Arbuda after the name of that snake. Now-a-days it is called Mt .Abu. On descending one meets after 300 steps, the hermitage of Vasishtha, there is a temple of Gautam Sage. Just behind the bazar there is Nakhi lake which was produced by gods with their nails. In its north there is a temple of Arbuda goddess in a cave. At some distance from the Railway station there are Dilware Jain temples & Ambaji temple etc.

2. Agra- Agra is a very famous city in the state of U.P. In ancient times its name was Agaru & it was a forest in the country of king Kuru. Gradually it developed into a town. It is connected with history of Mughal emperor of India. He had made this city as his capital & lived in Agra fort which still stands. Shahjehan, before he became the emperor of India was married to Ajmann Banu Begum, who was later on called by Jehangir as Mumtaz-Mahal. Mumtaz Mahal was very beautiful & Shahjehan loved her from the core of his heart. He took her always on his expeditions & campaigns.

Once when he was in the Deccan, Mumtaz Mahal heard a voice from her womb. It was considered as a bad omen by Muslims. She feared that she would expire soon. When she disclosed this matter to Shah-jehan he became very sad. She fell ill and Shahjehan employed best physicians to get her cured, but al

proved in vain, and she breathed her last.

Before her death she requested the emperor to grant her two boons one being that he would not marry again and the other was that he would build a matchless monument to perpetuate her memory. The emperor out of intensive love for her readily acceded & kept up his promises. He did not marry again & built Taj Mahal which is even now considered as one of the seven wonders of the world. It is said that 20,000 persons worked for its construction continuously. There are various kinds of trees, flowers, plants etc. in it. It is built on the pile foundation. There are many couplets(Ayatas) in Arabic engraved on the marble wall & the tomb is situated in cells. The beauty of Taj Mahal can be best seen during the moon-lit-night. At present its walls show slight deterioration on account of obnoxious gases emitted by a modern factory nearby. This building deserves to be visited by every one having fondness for beautiful buildings.§

Agra fort is also very beautiful & worthseeing. There is a very beautiful palace containing glass work. The visitors don't miss to visit the following places in the Agra fort, Moti-Masjid, The Diwan-I-Am, The Diwan-I-Khas, The fish tank, the chess, Shish Mahal, Anguri Bag, Jehangiri Mahal, the tomb of the mughal Prime Minister & Jama Masjid.

§ All this is not acceptable now to some scholars of his or, like P. N Oak who consider Taj-Mahal to be really a temple Their arguments are not have to be seriously thought off.

3. Ahmedabad- Ahmedabad is the old capital of Gujarat state. It is separated by Sabarmati river which is said to have been brought by the sage Kashyap by propitiating god Shiva. Hence it is named Kashyap Ganga. Many holy places have sprung up on its bank & many temples have also been erected. The ancient names of this river were Kritavati, Girikarnika and Chandana which were ultimately changed to Sabarmati. The famous Ashram of Mahatma Gandhi named Sabarmati Ashram is situated on the bank of this river.

It is an industrial city and there are more than sixty cloth mills as well as some cloth markets. There is a pond called Kankarya Talao which has become a picnic spot for all the visitors. There is Bala watika solely meant for children.

4. Amritsar- Amritsar is an important city in Punjab. It is mostly populated by Sikhs.

This is the headquaiter of the sikh religion and its name Amritsar (the pond of nector) is derived from the pond mentioned above. The tomb and the doors of the temple are covered with golden plates. Therefore the temple is called Golden Temple. In that pond there is Durga Mandir and on its bank there is Tulsi temple. Historic Jalianawala Baug is also situated in this famous town.

5- Arka Kshetra (Konark)- It is the name of modern Konark a holy place in Orissa. It is situated on a sandy sea - beach at a distance of 35 kms. to the north east of Puri. The name Konark is derived

from Kona (corner) & Ark (sun). There is a magnificent Sun temple which is stunning master piece of art & architecture of 13th century. According to Samba, Brahma, Skanda & Shiva Purana a journey to this sacred place removes all sorts of sins. A visit to the Sun god on a Sunday makes the person to live in Suryaloka.

The first Sun temple was raised in 1900 B.C by Samba (the son of Lord Krishna) whose leprosy was removed by practicing penance in the name of the Sun at that place. As King Narasingh Deva of 13th century was born by the blessings of the Sun; so he built this temple according to the advise of his mother. It is said that 12 hundred artisans were engaged for its construction & the work was completed after 16 years. Its crowning stone was fixed by a young boy of twelve years who had picked up the art of Sculptural Technology; but he died in his tender age. The temple is built in the form of a huge chariot of the Sun with 12 wheels on each side which signify the twelve months of the year each pair representing two fortnights of a month & seven horses stand for seven days of the week. Each wheel has 8 spokes which signify 8 Prahars (one Prahar equal to 3 hours) of the day. The idol of the sun holds a lotus in his each hand from the Eastern gate of the temple; as the first ray of the rising sun falls on the head of the idol. The doors of dancing hall facilitate the rays of the sun to pass through the temple at different times of the day.

To the south west of the Sun there is a temple of Chhaya devi the wife of the sun. There is Navagrah belt now worshipped on every sankranti in a newly constructed building in the north eastern corner outside the compound.

The Konark temple with its elaborate carvings & symmetry of design is regarded as one of the best specimens of human skill & genius in the field of art & architecture..

6. Badrinath - It is a mythological narration that Nara & Narayan contemplated on Parabrahma here at Badrinath, under a berry tree and the goddess Laxmi had taken that form (i.e. of berry tree) for the sake of saving her lord from sunshine etc. Hence this place is named as Badrinath, the lord of berry tree.

Badrinath is situated on a very high altitude of the Himalaya mountains. There is a mountainous route from Rishikesh to Badrinath temple & the latter is at a distance of 293 kilometers from Rishikesh. This temple is closed in the winter & is thrown open to public in April, when the cold climate becomes bearable. It is considered as one of the foremost holy places for pilgrims & the other three being Rameshwaram, Jagannath & Dwarka.

According to Puranas one has salvation in easy reach at the sight of Badrinath.

अन्यत्र मरणान्मुक्तिः स्वधर्मविधिपूर्वकः ।
बदरी दर्शनादेव मुक्तिः पुंसां करे स्थिता ॥

On their way to Badrinath people take bath in Tapta Kund & Narada Kund. The idol of Badrinath is made of the stone called Shalagram. Baudhas threw it in Alak Nanda but Shankaracharya enshrined it. It disappeared again but Ramanuja found it from Tapta Kund & again enshrined it. In the temple there are Idols of Kuber, Shri Devi & Bhu Devi. People perform shradha ceremony of pitrs (departed souls of forefathers) in Kapala Kunda.

There is a way to Swargarohan & after that one can see Alkapuri which is described by Kalidasa in Menghaduta.

7. Bombay - Bombay really Mumbai is the capital of Maharashtra. It was a cluster of seven tiny islands which were given to Charles II in dowry by the Portugese rulers. This area became the property of the British king who transferred it to the East India Company which developed the cluster of islands into a harbour because they wanted to bring their cargo ships from Europe to that place.

This city is known for very palacial buildings, docks. gardens, lakes and caves. Victoria garden, Nehru Park, Nehru Planetarium, Pawai Lake, Vihar Lake, Kannody Caves & Elephanta Caves are places for picnic. Indra Dock, the Gate Way of India (from where people go the Elephanta caves by launch) & Ballard Pier are very beautiful places. There are two railway lines where local trains run at very short intervals. One of the suburbs is Santacruz where

foreigners take bath in the sea. Chowpaty, Juhu & Worli are very popular beaches where people go for picnic & pleasure. There are many five star hotels which cater to the needs of the tourists. There are two aerodromes one for internal flights at Santacruz & the other at Sahar for international flights. This city has been named after the goddess called Mumbadevi whose temple is situated in the heart of the city. This is the industrial capital of India & is known throughout the world. Bana Ganga Sarovar is a holy place, where people take bath & perform Shradha ceremonies etc.

8. Calcutta- It was the old capital of India during the days of British era. It is about hundred miles away from the bay of Bengal situated on the left bank of the western branch of Ganga called Hughly. Hughly is considered as pious as the Ganges. A Cantilever bridge called Howarah is constructed on this river. It is a wonderful structure. This city was called कालिकूट which means the dwelling place of goddess Kali as there is a very ancient temple of Kalimata. It is one of the Shaktipeethas as the four fingers of the right foot of Sati had fallen there.

The Bengalis offer their prayers during Navaratra festival which is called Durga Puja in West Bengal.

It is the biggest & the most populated city of India. It has given birth to many poets, artists, revolutionaries & the great leaders of India. Shantiniketan, a University founded by Rabindernath Tagore, is a

unique educational institution which is visited by foreign students & scholors. Calcutta abounds in monuments & relics of the British rule. The tourists visit the several places namely Fort William, St. Peter's Church, Shaheed Minar, Writer's Building, Victorial Memorial & the largest museum of the East, the Indian Museum, Dakshneshwar temple, Vilur Muth etc.

9. Chitorgarh- Chitorgarh is a famous fort in the state of Rajasthan. It is built on a very high hill which has made it accessible with a great difficulty. There is a stream descending from the fort to the ground. In the fort one will find the birth place of Maharana Pratap, Pannabai & Mirabai Mahal, Kirtistamba, Go-mukh Kund & many other temples.

Padmini the wife of Raja Bhimsingh was very handsome. The muslim ruler Allaudin Khilji wanted to make her his queen. He attacked the fort with the intention to take away Padmini by force. He agreed to return provided Padmini would show him her face in the mirror. Bhimsingh agreed to it & allowed Allaudin to enter his palace. Padmini came out with her maids from her palace which was on the other side of the river & sat in her boat. The mirror still stands from where Padmini was seen. Allaudin saw her face & was enamoured of her. He played a trick & kept Raja Bhimsingh in his custody. Padmini was very wise & got her husband released. However the battle took place. When Raja Bhimsingh died Padmini being a Rajput woman preferred to burning herself

along with her maid friends rather than to surrender herself to the enemy.

10- Chitrakoot- This beautiful mountain finds its place among the holy places of India.

यावता चित्रकूटस्य नरः श्रृङ्गाण्यवेक्षते ।
कल्याणानि समाधत्तं न पापे कुरुते मनः ॥
(वाराह २/५४/३०)

It is in Banda district of U.P. & at the distance of four miles from Chitrakoot railway station. It is situated on the bank of Payaswani or Mandkini river. Shri Ramachandra dwelt on Kamad hill during his exile. Bharat had brought the Rajabhikheka material for Ramachandra. When he did not accept it Bharat threw it in a well at the advice of the sage Atri. So there is Bharat well & the hermitage of Atri & Anusuya where pilgrims take bath. At a little distance there is the hermitage of the sage Valmiki where Lava & Kusha were born to Sita.

People perform Chitrakoot Yatra for five days. In their way there are Koti Tirth, Sphatika Shila, Gupta Godawari & Bharat Koop etc.

11. Darjeeling- It is a famous hill station and is situated on the Himalayan mountains at a height of 7,000 ft. (i.e. 2133 kms.) It is 663 kms. from Calcutta and can be reached by bus via Siligure. Since Darjeeling is at a very high altitude a small train has been provided for ascending the mountain. It starts from the foot of the mountain, and goes right up to

Darjeeling. Being a small train, it becomes an attraction for children & visitors.

It has many tea gardens. The Sun rises very early after midnight & the scenery at the time of sunrise is very enchanting & a phenomenon worth mentioning in poetry. Snow clad Kanchan-junga is seen from there.

At some distance there is a Mirk lake which is sorrounded by gardens. Beyond this lake the territory of Nepal starts. Darjeeling is gay & exciting through out the year. It is famous for its colourful handicrafts. At North point 3 km. from the Mall, is India's first passenger ropeway called the Darjeeling Rangeet valley passenger ropeway. This 3 kms. long ropeway links Darjeeling with Singla Bazar a beautiful picnic & fishing spot. The name of the town is corruption of Doria-ling which means a place of Doria. It is the exquisite & enchanting, hill.

12. Delhi- It is the capital of India & situated on the banks of the Yamuna river. Its ancient name according to Mahabharata is Hastinapur which is in Meerut district. Rishabhdeva the first Tirthankar lived there. He installed Bharat on the throne. His descedant the king Hastin founded Hastinapur. Ajamidha the son of Hastin continued Paurav line at Hastinapur. Indraprasth founded by Yudishthra along with its fort, is at a little distance from Delhi. The ruins of this place are still called Indraprasth. Historic remnants can be found at almost every place of

the city.

The ruins of Tughlaqabad old fort, the imposing Qutub Minar, the red sand stone, Mughal citadel of Red Fort, Lityen's India Gate, Rashtrapati Bhavan & the grand stadium which hosted the Asiatic games held in 1982 are some grandeurs of Delhi.

When Vice-regal-lodge & Parliament House were built, Delhi was developed & its developed part was called New Delhi. There are very beautiful water fountains on many junctions of the road, & mostly buildings are built of the same design. New Delhi with its parks, gardens, green round abouts & tree lined avenues is one of the greenest capitals of the world.

There is also Jantar Mantar which is an old astronomical observatory, said to have been built by Raja Mansingh. It is said that the ceilings of Dewan-e-Am & Dewan-e-Khas in Red Fort were studded with diamonds during Mughal period but they were removed later on. Rashtrapati Bhavan with its airy & spacious room is strewn with beautiful flowers & lawns. The places to be seen in Delhi are Jamma Masjid, the Jain temple, Birla Mandir etc.

13. Dharatirth- It is an ancient holy place in the district of Dadu in Sind Pakistan. It is surrounded by low mountains on the North & the West. These mountains halt the winds coming from the Arabian Sea. On this account Dharatirth is a very hot place. Here the mountains rise from 1520 to 2000 feet above

the sea level.

There is one stream of hot water emanating from the mountains and flowing from springs, which are of three types very hot, warm and cold. The water of these springs contains the sulphur gas which is quite evident from the smell of the air all round. The warm spring is called Aghor Chashma. The water of the cold spring appeared like milk in ancient times then called Khir Sagar (Milky Ocean). There is one temple of Shiva at the summit of the mountain. This temple contains one small tunnel whose entrance is very narrow. Due to this reason it is called the mother's womb. It is believed that those people who cannot pass through this entrance ought to be sinful who require the guidance of saints for their salvation, as some saints always stay at this place. They help the sinners in crossing the narrow entrance which gives them feeling that they would get salvation.

There is a cave on the way from the temple to the ground where saints stay. A spring of cold water is there on its side. There was a temple of goddess Laxmi, the goddess of wealth.

14. Dwarka- It was the capital of Lord Krishna's Kingdom during Puranic age. It is one of the four holiest places of pilgrim of Hindus. The original Dwarka was on an island in the sea. It is believed that it was made of gold by the miraculous power of Lord Krishna, but afterwards it was made sunk

in the sea. Now-a-days in its place there is a Bet Dwarka where people go by boat to visit the temple of Krishna. There is a temple of Hanuman which is mostly visited by pilgrims in Bet Dwarka.

The town of Dwarka which is situated on the bank of Gomati river can be reached by route leading to Okha port. It is also associated with lord Krishna. The pilgrims visit Shankhodhar Tirth, Kusheswar Mahadev, Gopi Talao, Nirankari temple, Ranachhor - Roy temple, Trivikram temple, Pradyumna Mandir, Durwasa t mple & Sharada Peetha. People take a holy dip in Nishpap Sarovar & Gomati. There are many temples in Dwarka. It is said that the man gets salvation even by the dust of Dwarka.

पांसवो द्वारिकाया वै वायुना समुद्दीरिताः ।
पापिनां मुक्तिदा प्रोक्ताः किं पुनद्वारिका भुवि? ॥

15. Gandhidham- Gandhidham is a recently developed town in Gujarat state. It was primarily built for those who migrated from Sind as a result of partition of India. Therefore it is inhabited by the majority of Sindhis. Government of India built Kandla port & free trade Kandla zone to encourage & boost exports. Bhai Partaprai Dialdas of Hyderabad Sind, developed this township & port with the handsome grant from the Central Government.

At the distance of five miles from Gandhidham there is a colony called Adipur mainly inhabited by Sindhis. Gopalpuri is another colony of Sindhis in between Gandhidham & Kandla. These colonies are

model township built on the pattern of Chandigarh, the capital of Punjab & meet all the needs of citizens. They are very neat & clean. There reside the families of those Sindhis who mostly live either in foreign countries or in the other parts of India.

Adipur though a small town, caters to the educational needs of not only Sindhis but also Gujaratis & other communities living in that area. It provides technical education & home science for girls. There are parks & gardens which are enjoyable in the evening. Samadhi of noted Sindhi saint Swami Leela Shah is also situated at Adipur.

16. Gauhati- Gauhati is the capital of Assam which lies on the North East corner of Himalayas. The other name of Assam is Kamaroop. This State has been inhabited since ancient times by several tribes who had attacked Assam from Burma. Out of them Ahams were the most powerful who ruled over there. Gauhati possesses very beautiful scenery as it is situated in the hills which are full of green plants & trees. Kammakhia temple on a hill is one of the 51 Shaktipeethas in this area as Sati's sexual organ had fallen here.

The present miracle in this temple is that the goddess sheds blood for three days which are considered as the period of her menses. During this period the worship of goddess is suspended. There is a Shiva temple on an island of Upanand which is at the centre of Brahmaputra. Kamakhia Yatra

remains incomplete without the visit of this temple.

In Assam there is Tejpur originally called Shonitapur (the town of blood) situated on the bank of Brahmaputra. It was ruled by the descendants of Prahlad viz Virochan, Bali, Banasura etc. Usha the daughter of Banasura fell in love with Anurudha the grand-son of Shri Krishna. She brought him to her palace by the magical influence of her maid. When Banasura came to know about it, he imprisoned Anurudha. Shri Krishna fought a great battle with Banasura & vanquished him; but his life was spared at the intervention of Shiva as he was his devotee. The place where there was bloodshed is called Shonitapur. On the hill we still find the palace of Usha.

At the distance of six miles from the town of Shiva-Sagar there is about three centuries old lake called Jaisagar. This lake and palace were built by Rudrasingh the ruler of Assam. It is said that his father named Gadapani fled to Nagaland & he felt panicky because Lada King intended to kill him. Lada king was a usurper & feared that Gadapani being the legitimate heir to the throne might be accepted by Assamese as the ruler. During the absence of Gadapani Lada tortured his wife Jaimati & every time he enquired from her the where abouts of Gadapani. She did not disclose his whereabouts & she ultimately succumbed to torture & passed away.

After some time Lada expired & Gadapani regained the throne. After his death his son Rudrasingh

came to the throne & in memory of his beloved mother Jaimati he got constructed a lake & a palace which are very beautiful.

17. Goa- Goa is called the queen of the Deccan. It is a sea port & tourist centre for Indians as well as foreigners. The language of the people is Konkani. Formerly it was the colony of Portugese in India. There are sunkissed picturesque beaches, swaying palm grounds & sylvan sorroundings. The fusion of all the best in Hindu, Christain & Muslim cultures is in Goa. There are many temples, churches, mosques, forts & palaces. Goa packs a lot more than those were famous beaches. There are two famous temples dedicated to god Shiva. They are called Chandreshwar & Mungesh Mahachura temples Shanta Durga temple of goddess Durga is also very famous since portugese lived there. This has been a good store house of various kinds of liquors & wines. The sacred body of Saint Xavier has been preserved there for the last four hundred years & is exposed to the public on special occasions.

18. Gokaran- It is one of the ancient holy & religious places. It is a small village, near Goa and Hubli.

It is called Gokaran because the Lord Shiva, at the request of Brahma consented to create the universe & went to Patal Loka to perform penance for his success. As he delayed much Brahma himself

created the universe. Lord Shiva get angry & came out through the ear of the earth. So he called that spot as Gokaran & produced Skanda to destroy the universe created by Brahma however at the request of Vishnu he refrained from it. Hence that place is called Rudra Bhumi which destroys sins.

There is hermitage of Bhagirath where he engaged himself in asceticism because he was childless. Ramachandra came over here to remove the sin of Brahmah-atya. Bhasmasur demon was reduced to ashes here by Vishnu so there is Shankar Narayan Teerth. The curse of Kadru given to her serpent sons was removed here by Nagashwar Mahadev. Therefore pilgrims take bath in Naga Teerath to remove their sins. They also take bath in the sea, in Koti Teerth, Tamra river Gangadhare & in Agni Kund where the curse given by the sage Bhrigu to goddess of fire was removed by Shankar. They also enter Vishal Bil (cave) made by Vishwakarma for the enjoyment of Indra. In order to obtain the merit of the pilgrimage one should worship Vinayak first. On Tamra Gauri mountain the marriage of Shiva & Gauri was performed. There is Sapta Shringa mountain near the sea which was formerly dug by Garuda with a view to find out serpent which was fallen from his beak. By doing-so he under, went the burden of three worlds which was removed by the sage Agastya ;at the request of Brahma who left his Kamandalu there in Kamandalu Teerth. Vaitarni river who refused to go to her husband was cursed to be bloody. Her curse

was also removed here & then became pure. By visiting these places one gets Salvation & by performing Shardha Ceremony obtains progeny.

Ravan the king of Lanka pleased Shiva and got his Atma Linga (symbol of Shiva's soul) as he wished to instal it in Lanka. Shiva had warned him not to put on earth any where on the way. However if he did so, Shiva Linga will be installed there. Gods never wanted Ravana to succeed in taking it to Lanka. So they sent Ganesh in the form of cowherd to decieve Ravana. Ravana felt strong desire to pass urine or according to some he went to perform Sandhya. Any way he requested the cowherd (in the form of Ganesh) to take the Linga in his hand & not to place on the ground till he returns. Ganesh agreed to it on the condition that he will be forced to put it on the ground if Ravana did not turn up. In this way, he called thrice but Ravana failed to return & Ganesh put the image on the floor. Ravana red in anger, tried to uplift the image with all his might but failed in uprooting it. So he hurld a fist on the head of the cowherd. There is still the sign of fist on the head of Ganesh idol which possess two arms in the temple. Ravana was injured by removing the Linga so gods began to laugh. Hence there is KalKal Teerth. Gokarna is taken to be on par with JyotirLingas. There are four other Lingas of Shiva. 1. Deveshwar Mahadev near Devakali. 2. Gadeshwar near Bhita station. 3. Bateshwar in Babar Village. 4. Swarneshwar in Sunesh-

war Village. After the span of twenty years there is always Ashta Bandhan festival. There are so many holy places in Gokaran.

19. Hardwar- Hardwar is a holy place situated on the right bank of the Ganga river. It is on the foot of the Himalayas & has a very embracing climate particularly in summer. After every twelve years the festival of Kumbha is held. There are many inns, Ashrams and a few hotels for visitors and tourists. Harjipauri (steps leading to the river) is considered as the most sacred place for holy dip. People take bath for getting salvation at five places in Hardwar viz Harjipauri, Kushaghat, Bilvakeshwar, Mahadev temple, Neel Dhara at the foot of Chandi temple which is on a hill and in Kankhal where there is Daksha Prajapati's temple, the place where Daksha had performed sacrifice in which his daughter Sati had jumped in Agni Kunda (sacrificial fire). At some distance there is a very grand Ashram in Rishikesh; where idols of many deities & sages are kept. Rishikesh is also popular for Luxman Jhula bridge which was first made by Luxman, the brother of Ram at the time of crossing the Ganges.

Pilgrims dip in Triveni Ghat in Rishikesh & visit Bharat temple, Swarga Ashram etc. It is said that the God Shiva had appeared before the king named Ruru.

20. Hinglaj- This place is considered a very holy

place on account of the reason that god Vishnu had cut off the Brahamrandhra (Head portion) of Sati in the by-gone days. Therefore it is called Shaktipeeth. As the head portion of Sati had fallen here, the place is considered the most sacred.

This holy place was formerly in the territory of Hindu Raja which extended up to the borders of Iran & Persia. Later on the Muslim rulers overpowered the Hindu rulers, so an area bounded on the west of Persia & on the east of the Hub river came into Muslim possession. The Hinglaj is in a place called Lasbella. One can visit this place by going from Karachi on the camel as the whole route is a sandy desert. About forty five days are required to complete the journey to and fro. When pilgrims cross the Hub river they take a vow to remain recluse throughout the whole period of journey. it is said that now-a-days buses also fly from Karachi to Hinglaj.

On the way, there is another holy place called Chandir Koop (the well of the moon) it is not a well containing water but emitting dust storms from its bottom which are essentially gases given out by the earth at the place of some inactive volcano.

After a long distance visitors find a river called Aghornadi that has one sandy bank and the other rocky one. However, the water flows in the middle & pilgrims take bath in this river in belief that their sins will be pardoned by God. On the other side

of this river there is a temple on the mountain in the form of a cone whose ceilings is about 50 to 60 feet high & its walls are pitched with stones of variegated colours which appear to be a marvellous construction. Inside this cave a stone hangs with the engravings of the Sun & the moon. This hanging boulder is supposed to have been hung by lord Ram when he came here to expiate for his sin of killing Ravana who was a Brahmin. There is an idol of goddess Hingula in the cave. Muslims call it Nani.

21. Hyderabad Deccan- It is the capital of Andhra Pradesh. It is a city that has seen 400 years of Muslim splendour. It is a city that boasts of fabulously rich Nizams, the architectural jewel Charminar & the most impressive mosque in the south, Mecca Masjid. Here one can marvel at the priceless collections of jades, ivory, bronze, world famous statues & figurines at the Salarjung Museum, the finest one man collection in the world. There are shops for the exotic pieces of Kalahkari, Bidri & Nirmal handicrafts in the bazaars of the city. Near Hyderabad there is Golconda fort, the age old seat of Qutab Shahi kings which is popular for diamond mines.

There are two famous gardens named Bag-e-Am, Bag-e-Khas for common people and distinguished people respectively. Nizam of Hyderabad was the richest individual in the world & was a very learned man. This city is built on modern pattern & has very wide roads. At a small distance from Hyderabad

there is a military cantonment in Secunderabad. This is also a very neat & clean city & has a very bracing climate.

Hyderabad is the seat of learning Sarojini Naidu the nightingale of India & a thick associate of Gandhiji hailed from this city.

22. Hyderabad Sind- The present Hyderabad was originally called Nerankot after the name of the ruler called Narain Raja. It is said that he had a daughter who used to ride on a lion. She had made a vow to marry the man who would ride on a lion. For a considerable time such a man could not be found. However a saint came to Hyderabad riding on the lion near the palace of his daughter. The girl was enchanted by his rare feat of bravery & expressed her desire to her father, the ruler, to give her hand in marriage to the saint. The ruler did not favour the idea to give his daughter in wedlock to a common man. The girl was adamant. Hence his father kept her in captivity. But the saint was very powerful & due to his extra sensory power got her freed & married her. But he was displeased with her father. On this account he cursed him that he would lose his kingdom. The old Hyderabad has still a fort built by that king & is called Narain Kot.

The entire town of Hyderabad was founded on the summit of a hill called Ganjo Takar in Sindhi. When the Talpurs became the rulers of this place they had their capital in this town. In the year 1843

Charles Napeare a Commander of the Britishers attacked the Talpurs(Mirs) & defeated them in the battle of Miyani. The Mirs surrendered & the Britishers became the rulers of Sind.

Before the British rule, the present Phuleli Canal existed but its mouth was at different place. It is a folklore that Phuleli canal was a natural one and it was a branch of the Indus which perhaps would have been formed due to high flood in the river.

This town has a very pleasant climate throughout the year as compared to other places except Karachi. It has many beautiful places & gardens. Dada Sadhu Vaswani & Dada Jashan Vaswani belonged to this town. Dada Lekhraj the founder of Prajapita Brahmakumari Cult which has its branches throughout the world belonged to this place. Sindhi businessmen (Sind Workies) who have very famous & grand departmental stores in all big cities of the world also belong to this town. Gidu Bandar a a small place in the Indus with its mental hospital is very famous.

23. Jabalpur- Jabalpur is an important town in Madhya Pradesh on the bank of the Narmada river. Here a very deep fall of water is visible. This fall is called Dhuwandhar by the people of this town because very thick vapour is formed on account of particles of water splashing back from the bottom of the fall. The scene is worth seeing. Jabalpur is known for the mines of stone & marble. Stone idols

of Shiva & other gods are made by sculptors which are eagerly purchased by visitors. The soils of this place have varied colours whereby mud plaster of different colours is applied to the walls of dwellings.

On the bank of the river there is Yogni temple which is circular in form where more than hundred statues of Yoginis are kept.

24. Jacobabad- It is a district town situated in the province of Sind in West Pakistan. Before the British rule it was a moderate village with a few thousand inhabitants. When the British defeated the Mirs and started ruling Sind, this moderate village was proposed to be a district town. A Collector by name Mr. Jacob was posted there & he developed the old village into a flourishing district town.

This town is notorious for its very high temperature in the summer season, which rises to 124°F. This temperature was considered as the maximum throughout British India. Here horse races were organised frequently & very good horses used to be purchased by the people, interested in the horse races. It has a big grain market.

When this town was developed a Yogi by name Krishna Giri built a Marhi (Matha), where many Hindu festivals were organised & several Hindu villagers used to visit it.

25. Jhansi- Jhansi is a very ancient & important city in the M. P. State. It has a railway junction,

where many railway lines meet. It has a big training centre for railway employees. There is a statue of Rani Luxmibai the ex-queen of Jhansi who had fought against the British Government during the revolution of 1857 A.D. Her valour was appreciated even by her opponants & in recognition of her bravery a statue has been erected in this city. Here mederool (Manjeeth) is available in abundance.

26. Jaipur- Jaipur is the capital of Rajasthan. It is called a pink city. It was founded by Raja Jaisingh some centuries ago. Mirza Ismail the Dewan of Jaipur State modernized the city & developed it. Here houses are built of red sand stone & due to unifomity all roads appear as those of a modern city. It is famous for the fabulous museum the massive citadel of Amber. In this museum the ancient emblems & arms of the warrior Rajputs have been preserved There is a fort on the summit of a hill which is called Nahargarh fort. It is about five to seven miles away from the city proper & has been very beautifully built up. Moreover, it is said that it contained a deep well filled with gems in the ancient times. There is another popular fort called the Fort of Amber which stands about five miles away from Jaipur. It contains a temple of goddess Chandi and a palace called Shish mahal. There is honey-comb structured Hawa-mahal. There are stone screens in it where old consorts of rulers could see everything from the screens & no outsider could see them. Chandir Mahal

is also a very beautiful palace worth seeing. Since the marble mines are near the city, sculptors make marble idols of various gods & important persons. The value of these varies from a few thousands to a huge sum. There are teeming bazaars loaded with trinkets & souvenirs. It is a city of massive fort walls, palaces & archways. There is a beautiful lake called Sambar lake. There is an observatory of old type. The ancient name of Jaipur is Viratnagar or Matsyadesh.

27. Jammu Tawi- is the summer capital of Kashmir, Its population consists of Hindus mostly & is comparatively warmer than Shrinagar. It has got a famous temple of Raghunath. Pilgrims proceed from here via Pahalgam (Belgaum), Chandanwadi, Sheshnag and Panchatarani to the temple of Lord Shiva called Ambarnath because he had related the story of immortality (Amar Katha) to Sati here. He had also granted the boon of immortality to gods here. In winter the Linga (Symbol) of Mahadev appears to be made of snow. A couple of birds visits this place every year to have the glimpse of Lord Shiva. This temple is situated in 60 feet long Himalayan cave at the altitude of 12,729 feet. On reaching Pahalgam one can smell the frangrance of saffron plants. It is surrounded by fir covered mountain which contains swifty moving mountainous streams the sight of which gives pleasure to visitors on account of deep falls. It is a village of shepherds who rear

sheep for the sake of wool. There are facilities for acquatic sports where instructions are available for intending players.

From Katra people go on pilgrimage to Vaishnavi Devi by uttering the words Jai Mata Ki via Darshani Darvaza, Banaganga, Charanpaduka, Hathimatha. Her temple is situated in a cave on the Trikut mountain. There are three Pindis or idols of Mahaluxmi, Mahasaraswati & Mahakali. Vaishnavi Devi is the other name of Mahaluxmi.

28. Kanchi or Kanchipuram or Kanjeevaram- It is one of the seven holy places of India. It is a village of thousand temples just 70 kms. away from Madras & is situated on the bank of Pelar river. There are early Dravidian temples noted for their elegance.

It is divided into two parts Shiva Kanchi & Vishnu Kanchi. In Shiva Kanchi there is Sarva Tirth where pilgrims take bath & then visit the temple of Ekamberashwar where Abhisheka (holy bath) of Shiva is performed not with water but with Chambeli oil. There is Kamakoti temple of Kamakshi (Lalita) Devi. It is a Shaktipeeth because the skeletion of Sati had fallen there. Vaman temple & Subrahmanya (Swami Kartika) temples are popular.

Vishnu Kanchi is at a distance of two miles from Shiva Kanchi. Pilgrims dip into Koti Teerth & visit Varadaraj temple, Varah temple, Sudershan temple etc.

There is Shaiya Shayea idol of Vishnu which lies under water & is brought after every span of 20

years.

29. Kanyakumari- Is a well known place of pilgrimage situated at the end of cape comorin. It is said that Bharat the ruler of India had eight sons & one daughter called Kumari. He distributed his kingdom among them & the piece of land was allotted to Kumari. She occupied this place & hence it was named after her as Kanyakumari. Some people believe that this place is known as Kanyakumari due to incarnation of goddess Shakti who remained unmarried & practised penance there. Once there was a demon king called Banasur who had obtained a boon from Brahma wherefore he persecuted many persons. When his persecutions became intolerable, the people prayed to god Vishnu for help. Lord Vishnu told them that the goddess Shakti only would be able to kill the demon. Then they performed a sacrifice where the goddess Shakti appeared & told them that she would take an incarnation as a girl & would kill the demon.

However she incarnated herself in a form of a beautiful girl. Banasura showed his inclination to marry her. Kumari fought with him & killed him.

Near Kanyakumari, in a village called Suchindra there is a temple of God Shiva & Sati Ansuya, the wife of Rishi Atri. On a long distance there is a temple of Hanuman whose idol is about 40 ft. high. Recently a statue of Swami Vivekanand is erected on a rock in the sea. This statue is surrounded by

the sea, which lends beauty to the statue. Since this place is near the zero latitude, the sunset is unique because the sun appears to sink in the sea at the time of setting. It is worth seeing on a full moon day. This is also Shaktipeeth as the backside of Sati had fallen there. So there is Bhadrakali temple. It is said in Puranas that by mere touch of this holy place all the sins are perished.

गतस्तीरे समुद्रस्य कन्या तीर्थमुपस्पृशेत् । तत्तोयस्पृश राजेन्द्र सर्वपापैः प्रमुच्यते ॥

30. Karachi- Is the most important city in the west Pakistan. It was founded by a fisherman called Kalachi. In the course of time this epithet changed into Karachi. It was under the rule of Kalhoras & was given over to the Khan of Kalat (i. e. Balochistan) as a compensation for the murder of his brother at this place. Subsequently it was taken over by force by Mir Karmali from the Khan of Kalat in the year 1795 A.D. Afterwards a few distinguished businessmen realised the importance of this area & wanted to make it a harbour. On this account they built a fort near the sea & got made two gates called Mithodar & Kharodar.

After the battle of Miyani which was fought between the Britishers & Mirs, the Mirs were vanquished & this small town came under the control of Britishers. The Britishers realised the importance of this place & made it a harbour called Karachi fort. Later on this town developed into a city. Many markets were constructed by rich businessmen just

as Gordhandas market, Shikarpuri Cloth market, new cloth market etc.

The harbour was developed & made a suitable sea port for sea-going vessels. Hence the trade flourished in this city at Kyamari, Neticheti, Victoria garden (Gandhi garden or Jinnah garden) & at Manghopeer. (the place of hot springs) In one of the springs at Manghopeer, there were small crocodiles. The Government had built a masonary wall sufficiently high above the ground to prevent people from falling in.

31. Khairpur Mirs- It is the capital of the state of Khairpur which was given to Mir Alimurad Khan by the Britishers as a token of reward for his loyalty towards them. On both sides of the road leading from the Railway station to the town there are avenues of flowery trees which emit their fragrant smell particularly in the spring season. The ruler of the place Mir was fond of wines & he established his own factory for the manufacture of various kinds of tasty & sweet wines but they were not allowed to be taken outside his territory.

The Mirs had built a palace called Navlakhi Bungalow. It is a fine brick structure having very slender pillars with beautiful arches & spacious rooms & halls where the Mirs invited distinguished guests. Special types of furniture are kept for the use of guests there.

32. Kashmir- It is a hilly region. Shrinagar the

capital of this State is situated on the banks of the Jhelum. It is called Venice of India. Upto 12th century A.D. the Hindu Rajas ruled over this State; but in the 13th century the Turks conquered it & ruled over it for more than two centuries. During that period all the Hindus & Brahmin scholars were murdered as they refused to change their religion. It is said that in the end of Turkish rule eleven houses of the Brahmin Pundits remained there. Hindu temples were also altered into mosques. After Turks Moghuls conquered the territory & developed it by establishing very large gardens, having all types of flowers & fruit trees. Tourists visit this place during the summer season and mostly stay in house boats which float over the water of Dull lake which is very beautiful.

The quiet charm of a house boat, serene journey on Shikara, floating gardens, golf on greens, fishing, trekking & riding in vistas make Kashmir a paradise. Magnificient scenery of mountains, icy streams, gardens with fountains, limping pools & airy pavillions have hightened the beauty of Kashmir. Like nature's own play ground, Kashmir offers variety of sports. Among numerous temples in Kashmir Martand is worthseeing.

33. Kedarnatha- It is 224 kms. away from Rishikesh & is situated on a higher altitude than that of Badrinath temple. Consequently there is snow all round & snow storms are very strong there. On this

account a few pilgrims visit this temple every year. There goes a mythological story that the God Shiva assumed the form of a buffalo to test the valour of Bhimsen. Bhimsen stood at a rock & struck up his club & cut the buffalo into two pieces which was passing with other buffaloes through the track. The head of the buffalo flew to Kathmandu, where the temple of Pashupatinath has sprung up. The back portion of the buffalo fell at this place & the Kedarnath temple was erected here. Thereupon God Shiva was pleased with Bhima & granted him a boon. At present the back portion in the form of a rock is worshipped as Shiva's Linga. This temple is one of the twelve Jyotirlingas scattered all over India.

34. Lahore- Is a very ancient town in west Pakistan founded by Lava the son of Ramchandra of Ayodhya. It was also known as Lohawar. It is about 20 miles away from Amritsar & has been the capital of Punjab during the regime of Moghuls and Raja Ranjitsingh. The river Ravi has made it pleasant during summer.

There are many important & skillfully built buildings & gardens, the most important being Shalimar garden, Badshahi Masjid, Ranjeetsingh Samadhi, Sunahri Masjid, Lahore fort, Baradari, Jehangir Ka Muqbra & Vazir Khan Ki Masjid.

It is said that when Jehangir fell in love with Anarkali and Akbar was annoyed with him on this account, the later ordered that his beloved Anarkali

be buried in the masornary wall. The place where she was buried was called Anarkali bazar, after her name. Mal road is the busy & leading road to the city. There are many studios which prepare films.

35. Larkana- It is a district town in the province of Sind. It was famous for its rice cultivation. The Britishers built a canal which was taken from the Lloyad Barrage at Sukkur. The rice grown in this region is still popular crop & the quality of rice is very good.

The famous archaeological excavations of Mohen-jo-Daro have revealed that the Indus civilisation dates back to five thousand years. This fact was not known before Mohen-jo-Daro was excavated. There is underground drainage system great baths, two storey houses etc.

36. Madras- Madras is situated on the coast of the Bay of Bengal and has been in existance since the 17th century. It is at present the capital of Tamil Nadu state. In fact it has been the capital of rulers since long. It is an attractive place for businessmen.

It has the second longest sea beach in the world. It is a very convenient & comfortable place for relaxation. It has got many architecturally marvelous buildings of the ancient style. There are the St. George Fort, St. Thomas Mount, temples of Kapleshar (Shiva) and Parath Sarathy (Krishna). Gapurams at the main gates of the temples are very attractive.

The rock cut shore temple, the five Rathas (chariots) the Rock Relief sculpure of Arjuna's penance are notable for their pristine beauty in Mamallapuram which is at a distance of 60 miles from Madras. There is a holy place called Kapal Mochan.

While going to Rameshwar on the way near Changalput station at a distance of 9 miles there is Pakshi-tirth which is situated on a hill. It is daily visited by two birds at noon to partake of the offerings given to the deity.

37. Madura- Is a very holy place in the state of Tamil N .du. It is situated on the right bank of the river Vaigai. It was the capital of the Pandya kings. There aıe many temples, the most famous being that of Meenakshi Devi (Durga). In this t mple the courtyard is built on 1000 pillars where the thousands of pilgrims can assemble at a time. Its portion is dedicated to God Shiva. The porch leading to the Meenakshi temple is called Ashta Shakti Mandapa as the eight Shaktis are figured there in. It is popular for utensils, made of bell metal (Kansya).

38. Manipur- It is a small State in the north of the West Bengal & is easily accessible by air from Calcutta. This place is situated on mountains & is inhabited by the worshippers of god Vishnu who are called Vaishnavas. It has many temples dedicated to Lord Krishna. The people know the peculiar dance which is called the Manipuri dance.

39. Mathura- Its ancient name is Madhupuri (i.e. present Maholi) because Shatrughna the youngest brother of Ramchandra had killed a demon named Lavanasur the son of Madhu demon. Shatrughna cut down the Madhuvan & built Mathura. He had two sons Subahu & Surasena. So it became the capital of Surasena dynasty. Thereafter Andhakas ruled there. After Mayuras it was under the sway of Kushna & Shaka rules. During Kushan superemacy it was the centre of Budhist religion. Upagupta the teacher of Ashok lived there.

The river Yamuna flows by it. There are many temples of Lord Krishna because it was his birth place. It is one of the seven holy places of India. People take bath at Vishram Ghat of Yamuna where Lord Krishna after over-powering Kali Nag had taken rest.

The merit which is obtained by taking bath in Magha constellation in the month of Magh Amavasya, in Prayaga the same merit is obtained by taking bath in one day in Mathura.

महामाध्यां प्रयोग़ं तु यत्फलं लभते नरः
तत्फलं लभते देवि मथुरायां दिने दिने ॥

Near Mathura there is Goverdhan hill. It was lifted by Shri Krishna to save Gopas from horrible rainfall. There is instrumental stone & Sinduri stone. People worship a rock as a symbol of Goverdhan. Gokul is at six miles away from Mathura. There is Vrindavana near it.

In Vrindavana pilgrims take bath at Keshi Ghat. Important temples of Vrindavan are 1. Shri Ranga 2. Radha Raman 3. Banke Bihari.

During Kushan supremacy Mathura was the centre of Budhist religion. Many images of Budha & Bodhisattva have been unearthed here.

40. Mulatran or Multan (Punjab W. P.) It is believed that the Aryans originally belonged to this place & spread all over the world. Before British rule Multan was considered as a part of Sind. It is situated on Chinab river. It is mentioned in Puranas that this place was called Kashyapapuri as it was the capital of Hiranya Kashpu. It was also called Prahlad Puri as God Narsing having the head of the lion & body of the man appeared here from the pillar to save his devotee Prahlad the son of Hiranya Kashpu God killed him with his nails because that demon had obtained the boon that he would neither be killed by a man nor by a beast & not with a weapon. The pillar stands even today in the temple dedicated to Lord Narsingh. It is known as Prahlad temple. God Vishnu in his Vaman Avator (Incarnation of a dwarf) had also demanded three steps of earth from the descendant of Prahlad named Raja Bali (Mahabali) here. He also sent Raja Bali to Pataldesh in order to end the rule of Asuras. There is a world famous temple of the sun god as he was worshipped by Aryans then.

This place is very hot in summer because it is a

rumour that there was a beggar named Shams-U-ddin (the sun) who had brought the sun lower for frying the fish, as he being leper was not allowed to do the same by any resident of Multan. The tomb of Shams-U-ddin is still there. There are ruins of the fort of Mulraj who also had ruled over here. There stand two pillars in the memory of two Britishers who were killed by the soldiers of Mulraj when they came to conquer his state.

41. Mussoorie- It is a very charming hill station in U.P. & is called the queen of hills. It is about 6500 ft. above the sea level. It is about 14 miles away from Dehradoon by the bridle path. It is said that Guru Dronacharya used to live in Dehradoon. There is however a serpentine road from the foot of the mountain upto Mussoorie where passenger buses & other vehicles ply.

The climate of this hill station is very pleasant & quite cool from April to October. Lal Tiba is the highest peak situated at a height of about 8000 ft. near Mussoorie from where the clear view of horizon is obtained. There are many falls, the popular being Kempty fall. These very lovely falls consit of fall one over the other and the highest one is about 40 ft. The watery foam ejected by the falls lends a very beautiful view to the adjacent mountains. Natural springs are a veritable treat to see & savour there. The foremost among them is Sahasradhara (thous & springs). Visitors visit Mall Road, Ropeway valley,

Library Chowk, Kurli Bazar, Gunhill, camel's back, Sahasra Dhara etc.

42. Mysore- Is a city of gardens. It was originally called Mahikhasur the abode of that demon who was killed by Chamunda Devi. There are many marvelous and beautiful buildings designed on the old architectural principles. At a little distance from Mysore there is the temple of Chamuda Devi and the palace of Maharaja of Mysore which is decorated during the Dasera festival. About 5000 electric bulbs are lit at night. At a short distance there is an old capital of Tipu Sultan the son of Hyder Ali, the famous warrior of Mysore. It contains the ruins of fortress of Tipu Sultan.

There is a well known reservoir called Krishnaraj Sagar. Here masonary dam has been built where from an outlet pipe flows out. Water of this pipe is used in the Vrindavan garden in series of falls. At every fountain lights of various colours burn at night & particles of water flowing out from the fountain present a scene as that of Deepavali. There is St. Mary church & art gallery. Mysore is famous for its silk cloth & sandal wood oil. There are crafts men who make very beautiful articles from sandal wood, rose wood, teak wood & ivory. It is also famous for its sticks of incense emitting fragrance of various perfumes. Pilgrims visit Sravanbellagole & fantastic temple, ruins of Belur & Halabid.

43. Nagaland- It is comparatively a small state at the frontier of Assam. Imphal is its capital which is very beautiful & attractive. This state consists of a narrow strip of hilly country and has a maximum length of 138 miles & an average breadth of about 25 miles. The hills are covered with dense evergreen forests. They are composed of pretertiary rocks overlain by tertiary strata. There are coal fields.

During winter the climate of the high hills is cold & bracing. The days are generally bright and sunny; but frost at night is by no means uncommon. The sun rises very early & sets also very early. The low ranges of hills adjoining the plains are unhealthy, & the Nagas who settle here suffer much from fever. Sickness and misfortune which befall upon Nagas they ascribe them to the malignant action of the evil spirits. They try to appease them with sacrifices. Among them there is a peculiar custom as the girls bring their husbands to their parental houses after their marriage & can divorce them too. Legally the daughters of Nagas are their heirs.

44. Naimsharanya (Modern Nimsar)- It is in Sitapur district in U. P. It is a forest and also a holy place. It is situated on the bank of Gomati river. There is a pond (Sarovar) in circular form & on its bank there are many temples. People perform Shradha ceremony there. This holy place was founded by the sage named Shaunak.

The sage Dadhichi practiced penance here for 1000

years. God Indra wished to prepare his thunderbolt from his skeleton to kill a demon named Virtrasura. So along with other gods he approached him to sacrifice his body for the welfare of gods. The sage Dadhichi willingly accepted to do so; but expressed his desire to visit all the holy places in India. There upon the gods brought the water of all the holy places there with their divine power where the sage Dadhichi took bath & thereafter sacrificed his body. Hence who so ever takes bath with that water gets his sins perished.

इदं त्रैलोक्यविख्यातं तीर्थं नैमिषमुत्तमम्
प्रियकरं महादेवं महापातकनाशनम् ॥

This Kshetra is popular in the three worlds because once the sages put a question to Brahma which is the pious place in the three worlds for worship. Brahma threw a wheel & replied that wherever his wheel fell that would be the most pious place. So he threw his wheel & it fell in Naimsharanya. Hence it is called Chakra Tirth. It is the distance of 8 miles. There is Ahantapapa or Hatya Haran Tirth on the bank of Gomati river. By taking bath there the sins get washed off.

45. Nainital- It is a hill station of U.P. & is situated at a height of 6000 ft. (1850 meters) from the sea level. It has a lake (Tal) in the middle called the lake of Nain where visitors sail in the boat. It has a very charming scenery worth seeing from Malital. There are many temples of which the temple

of Hanuman is widely known. There are two popular peaks of the Himalayan range called China Summit & Snow-View-Summit. Visitors watch the sunset over the myriad hills or breathe in the sweet air laced with fine scent. Nainital's environs consist of a series of lakes, big & small, all a treat of boating & angling enthusiasts. Notable amongst them is Bhimtal.

46. Nawab-Shah- It is a district town in the region called Sahiti in Sind. Its origin is not known. However it is the most important town in the area of Sahiti, where the district officers still stay. Due to the construction of canal the lands in the district are well irrigated & yield very good crops whereby the inhabitants of this district have become prosperous.

47. Nepal- The former name of Nepal was श्लेपात्मकवन This valley originally consisted of a lake called Naga-Basa. In the 8th century A. D. Nepal shook of her dependence on Tibet. In the middle of 12th century A.D. Vijasna had imprisoned Nanyadeva the ruler of Nepal.

Kathmandu is the capital of Nepal. It is the lovliest city & industrial centre. The Kastha Mandap, which is situated near the Kumari temple, is said to be made from the wood of a single tree. So it gave its name to the city. Kastha Mandap becoming Khathmandu. The Hanuman Dhoka (gate way) is one

of the chief attractions of Kathmandu. Hanuman stands at the centre.

There are many interesting things to be seen there. These include Kal Bhairav, Basantpur Darbar, the Coronation Platform, the Hall of Public Audience, a statue of king Pratap Mella, the Big Bell, the Big drums, the National Museum etc.

The Lumbini garden situated about 22 kilometres away from Merwa, is a wild jungle. Swayam-bhu Nath is the oldest Buddhist stupa. It is situated about 2 miles to the west of Kathmandu. Other important attractions include Akash Bhairav temple, Machhendranath temple, Singla Darbar, Bodhinath, Martyrs Memorial, Nagarkot, Devan square, Dhuli Khet, Kusmeshwar, Hranya Varna, Mahi Vihar etc.

Pashupatinath is a very popular & celebrated Hindu temple. There is Shiva Linga of Buffalo's head. This temple is situated on the western bank of Bagmati river in form of Devipatam formed by Ashoka's daughter Charumati about three miles north west of Kathmandu. It is said that the water of Vagmati river is more pious even than that of the Ganges.

हिमाद्रे तुङ्गशिखरात् प्रोद्भूतावाङ्मती नदी
भागीरथ्या शतगुणं पवित्रं तज्जलं स्मृतम्'

(वराह पु. २१४/४०-५१)

There is the temple of goddess गुह्यकेश्वरी which is one of the 51 शक्तिपीठ[s] as the two knees of Sati had fallen there. People offer eggs & chickens here

as sacrifice. On the summit of the Sayambhu Hill also known as Goshringa hill, there is a big shrine.

Nepal has a flourishing timber industry because of its thick forests. It is famous for its wood & bronze carvings. Its woolen shawls are of very superior quality.

Nepal's scenic beauty attracts tourists from all over the world.

48. Ootakamand (Ooty)- It is a famous hill station known for its beautiful scenery in the southern India. It can be approached from Coimbatore by a small Nilgiri Railway which takes a winding way through the mountains.

There is a good golf where people can play to their heart's satisfaction. It has many tea gardens & small race course. There are many trees of calaptus which are used for yielding oil which is used as a cure for catarrah. There is a lake where visitors can row in a boat & get pleasure while looking at the green & blue mountain sorroundings. It attracts the foreign tourists also.

49. Patna- The capital of Bihar is situated near confluence of three rivers Goghra, Sone & Gandaki which join the Ganga river. Its old names were Kusumapur & Pataliputra. It was the capital of Maurya dynasty & Gupta kings who then ruled Aryavarta. Lands around it are very fertile. Ajatashatru Magandhan was its founder. It is called Shalagram Kshetra

because Shalagram stones are found from Gandaki river whose water is produced from the temple of god Vishnu. The sage Vishwamitra had been here with Ram & Luxman.

There is a temple dedicated to Harihar near Sonapur railway station. The temple of Mahavir Jain Tirathankar is also very famous. At the confluence which is called Triveni Sangam, the Hindus take bath. Its Kartik Purnima festival is very popular which runs for a week. There is an opium factory run by the Government. The business of animals is very common here.

50. Pir-jo-goth- It is a well known village lying in Sukkur district (W. Pakistan) & is accessible by Railway via Khairpur Mirs. It is said that this village was originally founded by one mystic Pir (Guru of Muslims) who was a saint. The Pir of this village is regarded as God by his disciples called Hurs, who were more than eleven lacs during 1947. One of the Pirs got constructed a fort for his own residence. This fort has a golden dome on its top. It appears efulgent in the sunshine.

There have been Sindhi saints in this place whose disciples have got their own temples in Ulhasnagar (Bombay). The people of this place are generally peace loving wealthy merchants who are Yajmans of the poet.

51. Priyagaraj- It is a holy place near Allahabad

in U.P. Here the three rivers Ganga, Yamuna and Saraswati join together. This Sangam (confluence) is therefore regarded as a very pious pilgrims place where the Kumbha Mela is organised after every twelve years. The Ganga & Yamuna rivers are visible but the Saraswati river is invisible because the latter is the underground river. It is believed that when the gods & demons got the jar of nectar by churning the ocean, they quarrelled over its possession & its nectar spilled in a little quantity at few places viz. Prayag, Hardwar, Ujjain & Nasik. On all these places Kumbha (jar) fair is organised. By thisHindus could secure uniformity of customs, traditions and religious ceremonies.

52. Puri- This is one of the four Dhams (sacred places) of Hindus. It is situated in Orissa at the distance of 62 kms. from Bhubaneshwar. There is a frolicking blue sea on the most admirable natural beach of the world. Pilgrims think it pious to take bath in the sea. There are the palm & the cool casnarina groves & the fantastic, silent sand hills. The present temple of Jagannath was constructed by Ananga Bhimdev the king of Orissa in order to get rid of the sin of killing a Brahmin at the order of God in his dream.

In ancient times in its place there was a mountain called Neelachal as an idol of Vishnu made of Neela Mani (supphire jewel) was there. However

that mountain went under the earth and there was the forest in that area. As it was the home of god Vishnu the people believed that he used to appear before his devotees.

Indradyumna, the ruler of Ujjain sent Pt. Vidyapati to investigate the truth. He went there & passed a night under a tree. In his dream god ordered him to ask his ruler to build the temple after performing a Yajna. Accordingly the king did so. But he was confused how to make an idol. The god Jagannath told him in the dream that on the following day he would find a floating log from which he should get the idols prepared by an old Brahmin who would automatically come to him. His dream came to be true he found the log & a Brahmin undertook the work of making idols but on the condition that he would be allowed to stay in a room for a month & nobody should unlock it. As the Brahmin was an old man & remained in the room without food and drink, Indradyumna under the fear of sinful act of his death opened the door earlier than the fixed period. To his amazement the Brahmin was invisible & the idols were in incomplete form. He realised his mistake & however installed those incomplete idols in the temple. It is said that after every 36 years those idols are changed and a Brahmin who buries them dies soon.

The devotees of Vishnu think that their sins will be washed off at the glimpse of idols.

अतो दशावताराणां दर्शनाद्यैस्तुयत्फलम् ।
तत्फलं लभते मर्त्यो दृष्ट्वा श्रीपुरुषोत्तमम् ॥
(स्कंद अ. ५ श्लो १४)

The main offering of God is rice which are cooked in vessels of decreasing dimensions. It is amazing that the pot which is offered to God breaks into 4 pieces in a natural way. The rice are offered because the god himself had accepted the same from his devotee Karmabai.

अतिपातकपापानि महापापानि यानि च ।
तानि सर्वाणि नश्यन्ति तस्यप्रसादभक्षणात् ॥

The car festival (Ratha Yatra) of Lord Jagannath at the Puri is the greatest festival of the year which is celebrated on the second day of the bright fortnight in the month of Ashadha (June-July). After fifteen days of the retirement in seclusian (Anavasara). Lord is taken back in the huge chariot alongwith a grand procession for his long cherished Darshana.

At the distance of ten miles there is the temple of Ṣakhi Gopal. It is named so because Gopal (Lord Krishna) himself had appeared as a witness for the sake of his devotee a Brahmin who had taken loan from a landlord who had not deliberatedly credited the amount returned to him with a view to grab his house.

53. Pushkar- It is a holy place in Rajasthan at a

distance of six miles from Ajmer. It is believed that the Pushkar lake was produced due to the fall of lotus from the cavity of hands of Lord Brahma who was passing through the sky. So there is a temple of Brahma. There are idols of Savitri and Gayatri in it. On Gayatri hill there is Shaktipeeth as the wrist (मणिबन्ध) of Sati had fallen there.

In Sat Yuga Pushkar was as popular as Hardwar is in Kal Yuga. Prachi Saraswati river flows through Pushkar forest. There are three lakes of Pushkar viz Jyeshtha, Madhya & Kanishtha. Thousands of people take holy bath in these lakes on Makar Sankaranti & Kartak Purnima. Apart from that they take bath in Koti Tirth, Agastya Kund, Sapta Rishi Ashram, Vishnu Pad, Naga Tirth & Manava Aviyoga well. Pushkar is a town of temples, but the temple of Badri Narayan, Atapateshwar, Atmeshwar & Kedareshwar are very famous. On Naga Hill Bhartari Hari cave is worthseeing.

54. Rameshwaram - Rameshwaram is a small island in the Arabian sea. It is said that it was constructed in a single night by Vishwakarma (the mason of gods) at the orders of Ram of Ayodhaya. It is said that Ravana had performed the installation ceremony of idol of Shiva here at the request of Ram. After that performance he as a Brahmin had blessed Ram that he would kill Ravan. Hanuman also had jumped from a hill from this place to Lanka.

This temple of god Shiva is very spacious where

his vehicle Nandi is visible in an exaggerated form. Its tongue came out of the mouth when a Muslim invader demanded that he would not destroy the temple provided the ox Nandi chewed the grass. It is said that before this incident, the tongue of ox was not visible. At that moment his tongue came out & ate the grass. The Muslim who remonstrated became a stone.

There are 40 wells wearing different names of the Indian places of pilgrimage. Lord Ram had produced the waters of different holy places here by his miracalous power. So the pilgrims take bath at all the wells for getting emancipation. Adi Shankaracharya had donated Shiva's symbol of shining crystal which is exhibited for visitors once in a day at 4.00 a.m.

55. Rohri (Sind)- Rohri was founded before the 6th century A. D. & its name was derived from the fact that it was founded on Ror or Rock. It is situated on the east bank of the river Indus just above the bridge called the Lands Down Bridge. About 5 miles away on the south east of Rohri there was a capital of Raja Daharsen who ruled Sind in the 6th century. Near this capital town there is a temple of Kalka where the annual festival used to be solomonized by Hindus before the partition of India in 1947 A.D.

Raja Daharsen was last Hindu ruler who was defeated treacherously by Arabs. There after the

hegemony of the Hindus vanished in Sind.

56. Saket- Saket is an ancient name of Ayodhya. It is one of the seven holy places of Hindus. It was the city of Ram & Sagara. It was known as Kosal-angara, Vinita, Ikshvakubhumi, Rampuri & Kosala. It looks like a fish and is situated on the river Sarayu identified with Ghagra or Gogra which divides it in Utter Kosal & Dakshin Kosal.

It was the birth place of the first & fourth Tir-thankara. PushyaMitra performed two horse sacrifices here. There is a mango grove where Asanga learnt & taught. It is a Budhist relic.

Ramjanmasthan was partly turned into Masjid by Babar. Many Hindus lost their lives to save it. Still they try to build it again as Rama's temple. Pilgrims visit Kanak Bhawan, Hanuman Gadi, Nageshwarnath, Ram Mandir etc.

57. Shikarpur (Sind)- Shikarpur was revenue Sub-Division of the Head quarters of Deputy Coll-ector during the British rule. It was founded by Kal-horas about four centuries ago. It was actually a forest where Kalhora rulers used to hunt (Shikar); hence it was named as Shikarpur. During the regime of the Talpur or Mirs, a canal called Sindwah was constructed under the orders of Mirs. Sindwah did not get the sufficient water from the Indus. Mirs consulted one Brahmin Kherajmal of Chanda-Jo-Goth regarding the fall of rain etc. who passed by with

his Yajman named Jotumal. He predicted that the rain would fall after 8 days. Then they kept him under their custody & threatened him for dire consequeces in case his prediction failed. So he practised penance & propitiated goddess Durga. Consequently the rain fell & the canal was full of water. Therefore he was awarded a piece of land & given right to act as a priest for every immigrant to Shikarpur. Therefore in Shikarpur two lanes called Kherajani Haveli & Jetmalani Haveli were very popular as they were named after that Brahmin & his Yajman. There were two temples one of Shiva and other of Durga in Kherajani Haveli as an idol of Durga was found from the place where Pt. Kherajmal had practised penance. The temple of Tandeshwar Mahadev, Shankarbharati, Hanuman temple of Baba Avalewala etc. were very famous.

The Mirs had constructed a fort along the old Shikarpur town having eight doors named after its sorroundings viz; Lakhidar, Hazaridar, Hathidar, Navshaharodar, Vagunodar, Seevidar etc.

There is one garden covering a vast area called Shahibaug. It is a main attraction for the people of Shikarpur. It is full of fruit trees, plants and of various types of flowers. It has a summer house at the entrance.

Shikarpuri bankers were very famous even upto Bokhara in the Soviet Union. The wealthy people of this town had their offices in Bombay & South India. They are very charitable. There lived many erudite

scholars in Sanskrit & therefore Shikarpur was considered as Kashi of Sind. On the occasion of Holi, musical conferences were also organised. There was a Town Hall called Jumani Hall.

58. Simla- It is the capital of Himachal Pradesh & a hill station situated at the height of 7000 ft. (2133 kms.) above the sea level. Since it was inaccessible in the days of British rule, Lord Curzon the viceroy of India got a rail road constructed and he lived with his staff there, during the summer season.

Since it is at a very high altitude clouds move in the town & the scenery of the mountains is very charming. In April '46 Simla conference was held there which paved the way to the independence of India.

Simla at the summer hill looks like a jewel studded crown at night. There are fine scented woods in the colourful gardens. The gethic curch stands as a stately sentinel overlooking the Mall.

59. Somanath- It is a small town which was inhabited by about 20,000 souls for a long time. It is in Prabhas Khsetra of Saurashtra. Pilgrims take bath in Agni Tirth (i.e. sea) & Prachi Triveni & visit the Sun temple.

It is said that the moon-god the husband of 27 daughters of Dakhshia namely Ashwani, Bharani, Kritika, Rohini etc.

Therefore Dakshia had cursed him to be consumptive but at the intercession of his daughters, the consumption was made only periodical. In order to get rid of this curse he had been there to worship Lord Shiva. The temple is dedicated to Shiva after the name of the moon (Soma) called Somnath. It was constructed in the first century A. D. but has been rebuilt many times.

Mahmood Gaznavi a chief in Gazni who called himself an iconoclast, invaded India for seventeen times with a view to plundering the country including this temple. On 6.1.1026 A. D. he reached Prabhaspatan, looted the temple & broke the idol. It is said that the precious metals & gems looted by him were estimated at Rs. 125 crores according to 1931 A.D. economy Mahmood Gaznavi made Tausi Takhat (throne) from them.

This temple has been recently built after the independence of India by the efforts of Sardar Vallabhbhai Patel. This temple has been considered as one of the 12 Jyotirlingas mentioned in the Puranic Literature.

60. Sukkur (Sind)- Is a district town just opposite Rohri on the western bank of the Indus river. This was developed by the British rulers and the famous Lloyds Barrage was constructed by them in the 1933. It irrigated vast perennial areas of lands in many districts.

There is an island in the Indus river near new Sukkur. It is open on all sides & has beautiful scenerary. It is said that Baba Varkhandi of Punjab had settled there. Britishers wanted to construct a Bungalow for Collector there. When the Bungalow was being constructed, the day's construction was collapsed at night & their efforts became infructuous. Therefore they abandoned this project & gave the island permanently to Baba Varkhandi for his own use. There after Sadhubella has become a place of pilgrimage for almost every visitor to Sukkur Sind. It is a group of buildings where main temple, the dinning hall for visitors, residential rooms for the disciples and guests are constructed & there is a park on one side where during the rainy season peacocks dance in ecstasy.

Swami Harnamdas the disciple of Baba Varkhandi was very popular in Sind. After partition his disciple Swami Ganeshdas has constructed Sadhubella at Bombay & Hardwar.

61. Tando Adam- Was a Taluka town in the district of Hyderabad. This town is renowned for the temple of Uderolal (Varuna Deva) who is always worshipped by Sindhis. Muslims call it Zindahapeer (a living Saint). This temple is very beautiful & is situated at a little distance from Tando Adam Its ventilators' network is very attractive & airy.

62. Thathonagar (Sind)- Formerly Thato was situated on the bank of the river Indus, by the side of

Dival Bunder where lived the sage Deval, the author of Deval Smriti. The river Indus has changed its courses from time to time with the result many new towns have sprung up & many are destroyed. Pilgrims from Rajasthan & Gujrat going to Hinglaj were passing through Thato. The kings and rich persons used to stay in Bada Akhada & common people in Chhota Akhada.

It has remained the capital of the rulers of Sind from the year 1030 A.D. to 1351 A.D. During the regime of many rulers it expanded & flourished and was known far & wide. This town prospered but it had to face calamities also. At one time the famous weavers of the place succumbed to the disease of Plague & it is mentioned that about 80,000 persons became the victim of this disease. Among them many expert weavers also died. Consequently its manufacture of famous Loongies & Gurhies (king of cloth) came to an end. Therefore its fame as an industrial town vanished for ever.

This town was burnt four times & the last burning was caused by its ruler Jan beg in the year 1591 A.D. when Akbar the great invaded this place. Shahjehan, the builder of Tajmahal, had quarelled with his father Jehangir and fled here when former was the prince. During these days Shahajehan used to offer Nimaz prayer in a small mosque in the centre. of the town. When he ascended the throne at Delhi he got a very big mosque built there. This

mosque has one thousand minarets which enhance its beauty.

There had been many popular saints also. On account of these saints following places are still well-known :

a) Seven tombs of seven Sufi Fakirs who had cured the ruler.

b) Temple of Bhavanidevi near Makli Hill.

c) Temple of Manshadevi.

d) The abode of Saties.

63. Ujjain- It is an important town in M.P. It was the capital of Vikaramaditya in the first century B.C. It is situated on the bank of Kshipra river. It is named Kshipra because it flows with a very high velocity. It is produced from the perspiration of God Vishnu so it is very pious. Raja Bhoj the erudite scholar of Sanskrit also ruled there. This town is also known as Avanti, Ujjayini etc. There is a temple of Mahakal which is one of the Jyotirlingas. God Shiva had appeared there at the request of a Brahmin to kill a demon named Dushan who after obtaining the boon from Brahma had terrorised all. There is another temple dedicated to goddess Ambika who had killed Chanda and Prachanda two demons who had wounded Nandi of Mahadev. On this God Shiva was pleased & granted her boon that she would be famous by the Har Sidhi so there is her temple. Speciality of this temple is that the elbow

of the goddess is worshipped inspite of her idol because it is one of the Shakti peethas.

There is a cave of Raja Bhartari who had composed three Shatakas & had became a Yogi. There is a temple dedicated to nine planets where people worship Shani (Saturn). There is an ancient astrological observatory too.

Kalidas had worshipped the goddess Kali in Gadha Kalika temple. On Mangaleshwar Road, there is hermitage of the sage Sandipana. The Kumbha Mela is also held here as the river Kshipra is considered pious like Ganga.

64. Ulhasnagar- Is a Taluka town in the district of Thane of Maharashtra state. It was originally a camp for militry personnel. However it was converted into colony meant for displaced persons from Sind. This town is named after Ulhas river which divides it into two parts. The municipality was formed in the year 1960 which has been striving to develop it.

At present there are many factories where various kinds of spare parts, steel articles, handloom cloth etc. are manufactured. It has got three railway stations called Shahad, Vithalwadi & Ulhasnagar. People come from Kalyan station by bus also to this place.

There is a Rayon factory on the east where Seth Birla has built a beautiful temple. There is one ancient temple of Shiva called Ambarnath which is visited by thousands of devotees at the time of

Shivaratri festivel. It is said that this temple was built by Pandavas when they were in exile. On a hill there is the temple of Haji Malang. It is also said that Pandavas had been there too. The population of this town is about 4 lacs.

65. Umerkot (Sind)- Umer the son of Hamir was the king of Tharparkar in Sind during 14th century A.D. He was Sumro by caste. Originally Sumras were the brave rulers of Sind. It is believed that Umerkot was originally named Amarkot built by Raja Amarsingh, but as the legend of Umar Marui is very popular in Sind and Umar Sumro was a converted Muslim; so it is commonly believed that this Kot was named after Umar as Umarkot.

This area is almost a desert where sand is visible for miles together.

66. Varanasi- Is the most ancient city in India. It drives its name from 2 rivers called Varanavati & Asi which are still flowing in its outskirts. There is the river Ganga enveloping the city in a crescent shape. There are 80 ghats or bathing places on the river bank. One of them is reserved for cremation & is called Karnika ghat.

It has been the best centre of learning from times immemorial & is at present the seat of Benaras Hindu University & Sanskrit Vidyapeeth. There is a renowned temple of Vishwanath which at present lies on a new site. At the old site the ancient temple

was destroyed by the Moghul king Aurangzeb who built mosque on its foundations. It is one of the 12 Jyotirlingas. In the 18th century the queen Ahalya-bai of Indore built it at a new site. Raja Ranjeetsingh of Punjab donated gold for the top of its dome. Some of the persons deliberately stay in Kashi in a belief that they get salvation if they die there. There are two other popular temples of Ram and Bharat Mata. The temple of Ram is constructed with marble linings on which the verses of Valmiki Ramayan are engraved. The residence of Kabir the saint can be seen within the city. There is Shaktipeeth of Visha-lakshi where ear rings of Sati had fallen.

This city is important for the followers of Buddha as his devotees go from here to Sarnath at a dist-ance of 12 kms. At Sarnath Lord Buddha had del-ivered his first sermon & there are many old relics of his days. There is a beautiful statue of Buddha in the Museum. At some distance there is a temple of the goddess Vindhya Vasini.

67. Vijayanagar- It is the same name of Bijanagar situated in the midst of the Karnatakdesh. In its glorious days this kingdom included the whole of the Madras State, Mysore, the districts of Dharwar north Conara, the district of Malbar, Trawancore & Cochin. Its lovely palaces were as high as mount-ains. In 1514 A.D. Krishna Deva Raya, the greatest of all the Vijaynagar rulers, captured the fortess of Udayagiri from Prataprudra, theG ajapati king of Orissa

he took with him from that place an image of Bala Krishna and enshrined it in a Krishna temple in his own capital.

Once Hampi was the capital of Vijaynagar Empire. In the reigns of Krishna Deva Raya, it was at its height of glorious. Palaces elaborated carved & embellished and temples with Soaring Gopuras were constructed, to make it a city which no western capital could rival for richness & magnificence. Travellers in the 16th century spoke of "Steps lined with gold" & market places which sold rubies, diamonds, emeralds & pearls.

The destruction of this city in 1965 by the Muslim Sultanates was sudden, shocking and absolute giving its name "Pompeii of India."

The ruins of Hampi, Covering Ten square miles are scattered amongst rocky outcrops of granite along the Tungbhadra river.

Near Hampi there is Pampa lake & on its bank is Shabari's Cave. Lord Rama accepted the invitation of Shabari here. Vidyaranya a great scholar propitiated the goddess Bhuvaneshwari at the request of Krishna Deva Raya. The goddess showered rain in the form of gold with that wealth the king constructed the town of Vijayanagar.

There is Bali fort, Anjani mountain & the place of Sugriva and Bali fighting. The Ramshila is a rock where Ramchandra had passed the monsoon. Visitors

generally visit the following places.

1. Tungabhadra Dam.
2. Ruins of the Queen's Bath & the King's palace.
3. The Lotus Mahal.
4. Virupaksha & Vittala temples.
5. Elephant Stables
6. The Stone Chariot.
7. The huge Sculptures of Ganesh & Narasinha.

Appendix - II

Mythological Personalities

1. Anarkali- Anarkali was a Muslim girl originally named Nadira. She was a destitute orphan & therefore she was employed by the king Akbar in his palace as a maid servant of Saleem's wife called Mahir-Ul-Nasa. One day Nadira was following a domestic deer in the palace-garden. Saleem happened to see her. He was enchanted by her beauty & fell in love with her. However, one lady of the palace called Asmad Begum wanted to eliminate her; so that she should not become the future queen. Accordingly Asmad Begum poisoned the ears of the king Akbar.

Nadira was an accomplished musician & dancer & had learnt both the arts under the guidance of Pundarik Vithal a Maharashtrian maestro. Akbar devised the method to find out whether she was actually in love with Saleem. Hence he arranged a programme of music & dance; where Nadira was the chief performer. Asmad Begum arranged to give her a drink mixed with intoxicant. Therefore Nadira was intoxicated & in her intoxication, she became inpulsive & exhibited her love for Saleem in one of her songs. The king Akbar was annoyed & sentenced her to death; but her death sentence was postponed & she was kept in a jail for sometime. Saleem was irritated on this account & revolted against his father.

He declared himself an independent ruler of Ayodhya & Bihar.

Meanwhile Akbar got Nadira buried in a masonary wall in the open bazar of Lahore which was called after her name as Anarkali bazar.

2. Ahalya- Ahalya the wife of sage Gautam had the misfortune of being loved by Indra, who appeared before her in the form of her husband & seduced her. When Gautam came to know this, he cursed Indra & Ahalya on account of which Ahalya was tranformed into an inanimate boulder. The touch of Rama's feet revived her to her original form.

3. Ashwapati Tanaya- It is the name of Savitri who was the daughter of king Ashwapati. When she became adult, her father sent her to choose her husband. She selected Satyavan who was the son of a dethroned ruler & living as a poorman in jungle. Ashwapati did not like Savitri to marry him. Moreover sage Narad came on the scene & warned Savitri's father that Satyavan was destined to die after a year; but Savitri refused to budge from her stand. However the marriage took place.

After their marriage Savitri went on counting the days. On the last dreaded day, she accompanied her husband to fetch fuel. As Satyavan was felling trees he felt head-ache & rested his head on the lap of Savitri & fainted. Yama came to take away his life. But Savitri closely followed Yama and would not

wish to return without Satyavan. At last Yama was conquered by her devotion and was prepared for any sacrifice and however restored to Savitri her Satyavan.

4. Daksha Kanya- Dakshaprajapati was the king of Himalayas. He had a daughter named Parvati, who practised severe penance to marry lord Shiva. At last on being pleased Shiva informed her that he would come to her house in a procession to marry her. On the day when Shiva went to her house riding on the bull & accompanied by frightening beings Bhutas etc. His father did not like to get her married with him. However when Shiva with his miraculous power produced the procession of Devas in which he was accompanied by his parents too, Daksha got Parvati married with him. After her marriage Parvati was exiled by her mother-in-law but when she performed Ashta Saunbhagya Virat (fast) & severe penance, God Shiva entertained her as his wife & got two sons named Kartikeya and Ganesh.

5. Durga- Is the name of goddess who is considered as Adishakti & rides on a lion. She appeared to kill demons Mahikhasur, Chanda, Munda, Rakta bija etc. Therefore she is called Chandi, Chamunda & with other epithets. As she had obtained a terrific form she was also called Kali & Kalika.

6. Hingula- Hingula is the name of the goddess Durga. The following story is related to her name.

Asu was an Asura the first king of Mongolia near Gobi desert. Mongoli the tenth king from his dynasty got a son named Vichitra who had two sons Hingola & Sunder. Vichtra's kingdom was near China (Mandardesh). The rulers of China were Chandravanshi, the worshippers of Shankar & those of Mongolia were Suryavanshi, the worshippers of the goddess Durga.

Once the prince Sunder went to China. There he troubled & robbed the people. The Chinese propitiated the god Shiva & prayed him to kill him who being pleased, ordered his son Ganesh to do so. Ganesh killed that Asura. So the people erected a temple of Ganesh there. It is said that still there are ruins of that temple in existence in China.

Hearing this, Hingola got very angry & practiced severe penance. The goddess Durga was pleased with him. He got a boon from her that he would not be killed by anyone other than her. Thus being immortal, he was unbridled & began to torment Chinese & his own subjects. In order to get rid of him all the people worshipped the goddess Durga to kill him. She being pleased consoled the people that she would bring an end to his life. The king Hingola came to know about it & through her fear, ran away to Sona Dwipa and hid himself in a cave in Hinglaj.

The goddess Durga followed him there & raised her trivdent to kill him. In order to make himself

popular in the world, he requested her that after his death she should call herself as Hingola Devi (Hingula Devi) and further prayed her to remain in that cave to fulfill the desires of the people. The goddess agreed to it. Since then she is famous by the name of Hingula.

7. Hurs- Hurs are Muslims of Sind who regard Peer of Pir-jo-goth (Sukkur district) as their Guru or God. They are fanatics & very courageous. In the year 1945 their population was estimated at elevan lacs. Some Peers had shown very surprising miracles. The seventh descendant of the first Peer thought that the Hurs being courageous will be very useful in acquiring the state of Sind, so he procured rifles & trained some of them in the forest of Makhibella. This conspiracy came to the notice of Britishers who attacked Hurs and arrested Peer. A criminal case was filed against him on account of his criminal acts. The Britishers demolished a wall of his fort & took away all his treasures. Subsequently he was hanged to death in the Hyderabad jail without any announcement. The Peer who had constructed the fort in Peer-jo-goth was called Kota Dhani (the lord of the fort). It had golden dome and beautiful minarets.

8. Indra- Is the king of gods who had performed one hundred Ashwamedhi sacrifices. Therefore he is called Devendra & Shatakratu. As he was cursed by Gautam to have thousand eyes he is called Sahsra-

kshya. Mythology represents him to be very jealous of other people's austerities lest by their virtue, they might oust him from his ruler-ship of gods. He is also considered as the lord of storms, rain & clouds. His famous weapon is called Vajra (thunderbolt).

9. Jhulelal- Is a Sindhi epithet of God Varuna. Just a Hindus war slogan is Har Har Mahadev, Jai Bhavani etc. similarly Jhulelal is also a Sindhi war slogan. Generally Sindhi people worship lord Varuna in the name of Uderolal. Sindhi Muslims call him Zindhahpeer.

In ancient times a Muslim ruler by name Mirkh forced the Hindus to become Muslims. The Hindus were terrified on account of the threatened conversion & prayed to lord Varuna on the bank of the river Indus which used to flow by the side of his town. Lord Varuna appeared riding on the fish which was tossing on the waves of the river Indus & consoled Hindus. He informed them that he would take incarnation in the house of Ratan at Nasarpur to save them. Thereupon Sindhis named him Lal Sai (lord of precious jewels).

Accordingly in the year 1850 A.D. a son was born to Ratan and the boy at the age of 12 could ride on a swift horse without any fear. He invaded Mirkh & defeated him. He performed many miracles. He made him his captive. Thereafter he migrated from Nasarpur to a village of Muslims belonging to Jhejha community. He negotiated them for constr-

ucting a temple at the site of the village, the land belonging to a Muslim called Rehaman. Uderolal pierced his spear in the centre of the ground which he proposed to purchase. The Muslim owner was surprised when he observed that the ground below the spear was full of jewels & gems. Therefore he thought that the Lal Sahib was a man of miracles. He after consulting his wife did not accept money from him but instead requested him to make them Mujavar (worshippers i.e. Pujaris) of the temple. Lal Sai agreed to it. He advised Pagar Thakur to build a temple there. The temple was built and thereafter Hindus & Muslims became friends. The Lal Sai along with his horse became invisible. Therefore he is called Uderolal (Jewel which flew away). Descendants of Thakurs were divided into two groups Budis and Somais. They still worship Lal Sai and all Sindhis hold annual festival on the first day of Chaitra month i. e. Chetichand. This is the day of Gudi Padva too.

10. Kakaram- Pt. Kakaram originally named Pt. Ratanchand belonged to Amritsar. His father named Pulastya was a staunch devotee of goddess Durga when the Arya Samajis' denounced idolatry & Muslims desired to usurp Durga temple in Amritsar, he was asperated & declared that Durga of that temple will surely appear as a real goddess. So he performed Shatachandi sacrifice; but goddess did not appear. In order to prove his theme he cut off a piece of

his tongue & offered it as an oblation in the sacrificial fire on the festivel of Durga Ashtami. All the spectators were astonished when a little girl who was riding on the shoulder of her father the utencil maker who had been there to visit the festival, came down from his shoulder who had felt her load as that of an adult. She forced her way to the place where Pt. Pulstya was lying. She gave him his tongue with her blessings and at his request got him Durga Saptashati corrected & advised him not to repeat such adventure as the Yuga (era) was not compatible. She further granted him a boon that his three generations would become erudite scholars. All the spectators were astonised. They applauded Pulastya & took the girl in procession around Amritsar. Muslims drew back their claim over the temple and Aryasamajis present at the time became worshippers of Durga. Her boon came out to be true. Pt. Pulstya went on pilgrimage & his son Kakaram migrated to Shikarpur Sind & settled there. He was a poet in Sanskrit & composed several stotras particularly in the honour of goddess Durga. Unfortunately no person took care to preserve them. His Chamunda Stotra was published in Girvan Sudha Sk. magazine (Bombay). His Lavan in Geetka metre was published by Meharchand Luxmandas Book sellers in Vivahpadhati. His Kantashtakam was published by Pt. Kaluram in his magazine called Sanskritam in Allahabad. Many Sindhi Brahmins of Shikarpur were his disciples. At the age of sixty he

returned to Amritsar where he breathed his last after a period of about three years.

However his son named Nikaram stayed at Shikarpur with his family & after partition he migrated to Ulhasnagar. His heirs Chaturbhuj and others are now residents of Delhi.

11. Kalidas- The renouned Sanskrit poet was born either in the first century B. C. or 4th century A. D. He hailed from Ujjain and composed Ritu Samhar, Meghadut, Raghuvansham & Kumar Sambhavam. He also wrote dramas namely Malavika - Agnimitram, Vikramorva-shiyam & Shakuntalam. The famous German poet Goethe was so much pleased on reading Shakuntala; that he is said to have started dancing ran into ecstacy and composed a poem in honour of Shakuntalam.

12. Kamdev- He is also called Mar, Manmath, Ananga, Kusuma-vishika etc. He is considered the god of love whose wife is Rati. Shiva was highly incensed with him for infusing amorous ideas in his mind for Parvati, when he was in his Samadhi. Kam did so for the sake of gods who wished to kill a demon through the son of Shiva. When Shiva aroused from his Samadhi (contemplation) he got very much angry & burnt Kam with the fire in his third eye. Rati was very much hurt. Eventually she pacified Shiva & Kam was allowed to be reborn as Pradumna. The weapon of the god of love is

depicted to be a flowery bow with 5 arrows.

13. Kashpu Tanaya (Prahlad)- It means Prahlad the son of the demon named Hiranya Kashpu. He was a great devotee of Vishnu & so became an object of hatred of his father. Hiranya Kashpu once asked Prahlad to show him his god, when Prahlad told him that he is everywhere. Hiranya Kashpu heated the iron pillar & asked him to embrace it if there was god. Prahlad did so. He was not harmed. So Hiranya Kashpu kicked the pillar where from god Vishnu appeared as Narsingh (the man & lion) and tore Hiranya Kashpu into pieces.

14. Krishna- The eighth incarnation of Vishnu born in Kansa's prison at Mathura from Vasudeva & Devki. Soon after his birth Krishna was taken by Vasudeva to Gokul by crossing Yamuna river. Yamuna was in spate and when Vasudeva entered the water a dry zone was created through the miracle of Krishna. He was left in the house of Nand and Yashoda. Kansa came to know that Krishna was born in Gokul to kill him, he sent many demons to annihilate him but all were killed by Krishna. Eventally Kansa was also killed by him. He was the great friend of Pandwas & encouraged Arjun to fight for his right. His Bhagvat Gita is considered as the most sacred gospel of Hindus.

15. Luxmibai- Luxmibai, the queen of Bundel Khand, lived in Jhansi, which was the capital of this

state. She was born at Kashi in the year 1838 A.D. Her natal name was Jhabeli. She was very courageous & therefore she learnt the art of fighting in the battle & became well versed in the skill of weapons then available. Her tutor was Napasahib Peshwa of Pune.

Subsequently she was married to Maharaj Gangadhar Roy, the ruler of Jhansi, She got a son from him who died in childhood, When Maharaja Gangadhar Roy was on his death bed Lord Dalhouse, the then Governer General of India, finding that Maharaja had no issue declared that he would annexe the state to British territory. This decision of viceroy was not liked by Gangadhar Roy. So he adopted one brahmin relative called Anand as his son. After his death Lord Dalhouse did not agree to this adoption and on the contrary he sanctioned a privy purse of Rs. 5,000/- per month to Rani Luxmibai. She now the queen of Jhansi, did not agree to that proposal & revolted against East India Company. In the meantime Lord Dalhouse dethroned many rulers & annexed their states to the territory of East India Company.

Thereupon there was the famous revolution of 1857 A.D. Rani of Jhansi joined the revolutionaries & fought against the armies of East India Company, But was defeated. She was a great warrior & fought in a male dress while carrying the child and riding on the horse. In the end she sacrificed her

life. Her statue is installed at Jhansi to commemorate her.

16. Mandakini (Jahnavi)- It is the name of the Ganga. It is considered as the most sacred river by the Hindus. She was the wife of Shantanu. Out of 8 children born to her, she gave birth to the famous Bhishma the grand father of Kauravas.

Ganga is called Bhagirathi because once the king of India named Bhagirath the descendant of Sagar diverted the Ganges from Himalayan ranges towards India. It is also called Jhanavi because while following Bhagirath, it flooded the Ashram of the sage Jahnu with its waters. Being enraged, the sage drank it up. Bhagirath thereupon prayed him to release it & Jahnu let go Ganga from his ear & it touched the ashes of ancestors of Bhagirath & thus opened the portals of heaven for them & others.

17. Marui- In the 14th century A.D. Marui lived in a village in Thur district of Sind. Her beauty was known throughout the area. One farmer by name Phog wanted her hand in wedlock; but her father did not approve the offer of the youngman. Engraged at her father's refusal, Phog went to Umar who was then the ruler of Thur. Phog extalled the beauty of Marui & Umar was tempted to marry her. By this time she was already married to Khetsen Maru. Umar finding her alone at the well where Marui had come to fetch water dismounted from the camel & forcibly

kidnapped her to his capital called Umerkot. Here she was kept in captivity and almost 'every day was tempted by Umar to marry him. She refused to marry him as she was already married & did not like to leave her village for becoming the spouse of a ruler.

One day a Dai (nurse) who had nursed Umar happened to come to Umarkot and informed Umar that Marui had sucked her breast along with him. According to the custom she was therefore his sister. On this account Umar released her & sent her back to her parents. This story is narrated by the several Sindhi poets & is quite famous among the Sindhis.

18. St. Mira- Mira was born in 1501 A. D. in a village called Kurlki in Marwar (Rajasthan). Her father's name was Ratansingh Rathore. Once a saint gave Mira an idol of Lord Krishna & advised her to worship it everyday. Then she was ten years old. She accepted the idol & started considering Lord Krishna as her husband. She was subsequently married with a prince named Bhojraj who was the son of Rana Sanga of Chitorgadh. She refused to perform Gauri Puja as she thought that Lord Krishna only was her husband. Prince Bhojraj was annoyed at first; but later on he appreciated Mira's faith in Krishna & built for her a separate temple of Krishna. She allowed her husband to marry again and he accordingly married but lived for 10 years only.

After the death of Bhojraj his brother named Vikram became the ruler of Chitore. He disliked the company of Saints & Sadhus in her temple. He wanted to get rid of her and sent her Panchamrta of Krishna mixed with poison. She drank it & nothing untoward happened to her. Thereafter he sent her a bascket containing a very poisonous snake. The snake turned into Shalagram the stone of Krishna which was worshipped by Mira. On this account Mira abandoned the temple & went to Brindavan & ultimately to Dwarka. She lived there for sometime & died in the year 1573 A.D. Mira's songs are very popular & are sung even today by musicians in cinema pictures.

19. Mumal- In the 15th century A.D. the king Nand ruled over Meerpur Mathelo in Sind. He had 9 daughters out of them Mumal was very beautiful & Sumal very wise & expert in the art of jugglery.

Once Nand Raja went on hunting. He saw a boar who could dry up the water by passing through it. So he killed the boar & found that tooth of the boar could dry up the water. So he took that miraculous tooth & with its help he kept all his treasures under the water. Once a mendicant came to know about it, so in the absence of Nand he begged for that tooth from his daughter Mumal, who being unaware about the miracle of the tooth passed it on to him. The mendicant took away all the hidden treasures. When Nand came to know about it, he

got very angry with his daughter; but Sumal promised that she would arrange to gain treasure. So she constructed a magical lions, fierce beasts and Talsmic tank. It was constructed in Ladna near Jesalmer & was named Kok.

Therefore it was announced that the beautiful Mumal would marry with a person who would cross that Kok & reach at the seat of Mumal on seventh floor. On each floor one cot was kept over the dried well. Many princes tried their luck but failed to reach at her seat. Sumal took away all their treasures with the help of her maid Natar & they lost their lives in the dried wells. Those who could not cross the hurdels of Kok returned as beggars. In this way she amassed a great wealth & made up her father's treasure.

Once a mendicant told about it to Hamir Sumrao, the then ruler of Umerkot who was accompanied by his ministers. Hamir & his ministers failed to pass these burdles & lost their treasures; but his brother-in-law Rano Mendhro could reach at the seat of Mumal. There he was asked to find out Mumal out of the nine daughters of Nand. Rano pointed out Mumal when he saw a black bee hovering round her face. So they married. After some days Rano took leave from Mumal and went to his native place, where Hamir his sister's hushand kept him as captive because he was jealous of his good luck. After some days Rano played a trick and went on a sw-

ift camel to meet his wife. He found her sleeping with a male. So he returned to his town. Actually that male was none other than her sister Sumal, disguised in male clothes, to play the role of Rano for pacifying the pangs of separation of Mumal.

At dawn Mumal found Rano's stick near her cot & became restless. She proceeded to Umerkot in disguise of a merchant & lived near Rano. However, they became intimate friends; but when Rano came to know that the merchant was none else but Mumal, he left her company and abondoned her. Mumal being disappointed burnt herself on a wooden pire. When Rano heard the news, he also threw himself into fire & died there along with his beloved Mumal.

This story is narrated by all Sindhi poets.

20. Padmini- Padmini was the queen of Chitore and the wife of Raja Bhimsingh. Alludin Khilji was enamoured of her beauty. He saw her face in a mirror kept in the palace. He kept Raja Bhimsingh under his custody deceitfully & sent a message to Padmini, to marry him. She played a trick & made her husband free. When her husband went out of the fort to fight with Alludin, she sacrificed her life in jumping into fire along with her maids & Bhimsingh died on the battle field. She was brave and beautiful.

21. Ravan- The ten headed king of Lanka (Cylon)

was killed by Shri Ram of Ayodhya. He was born in the family of the sage Pulastya who had married the daughter of कर्दम named हविर्भुक्. She gave birth to sage विश्रवा. विश्रवा married the daughter of भरद्वाज named देववर्णि. She gave birth to वैश्रवण the lord of wealth who became the lord of northern direction (उत्तर दिक् पाल) by practicing penance and obtained an aeroplane named पुष्पक. Kaikasi the daughter of सुमालि (i.e. the king of Somali land, Africa) enticed him in the disguise of a Brahmin lady. After her marriage with him, she gave birth to three sons रावण, कुम्भकर्ण and विभीषण who were in their previous births as हिरण्यकशिपुः हिरण्याक्ष & पह्लाद respectively. She also gave birth to a daughter named शूर्पणखा. Kuber was the step brother of Ravan.

22. Shiva- Is the god of destruction & Parvati is his wife. He is called with many names viz. Mahakal, Shambhu, Har etc.

23. Sita- Sita is the daughter of Janaka, the king of Mithla. In her childhood she had easily picked up the bow of Shiva. Sage Parshuram advised her father to give her in marriage to him who could lift it. Ram not only lifted it but broke it and acquired Sita as his spouse. Sita as a true wife followed Ram in his exile even. However, she was kidnapped by Ravan from the forest & kept under strict guard in Ashok Vatika.

Ram conquered Lanka and after the death of Ravan asked her to prove her charity by going th-

rough the ordeal of fire. Sita accepted and god of fire vouchsafed her fidelity. Thereafter he returned to Ayodhya with her. Later in consequence of scandle that spread about her among the people of Ayodhya, he abandoned her in a jungle. At that time she was pregnant & was given shelter by the sage Valmiki in his hermitage where she gave birth to her twin sons named Lava and Kusha. Through them Ram came to know of her dignity & chestity. Ultimately Sita requested her mother earth to accept her & she disappeared leaving Rama as well as the citizens of Ayodhya in distress.

24. Surya- The Sun, the husband of संज्ञा. His daughter's name is Yamuna. He is the son of sage Kashyapa & Aditi. Therefore he is called आदित्य Indra & Upendra (Vaman) are his brothers.

25. Vaishnavi Devi- Vaishnavi Devi is an incarnation of Mahalaxmi. It is said that Mahalaxmi practised penance near Kanyakumari with a desire to marry Ram the prince of Ayodhya (U.P.). However, Ram appeared before her as a sage & told her that he could not marry her because he had taken the vow to marry only one wife. Then he advised her to go to Trikuta mountain in Kashmir & live there till his coming there as incarnation of Kalki.

Accordingly she proceeded to Kashmir excorted by Veer Langur who was ordered by Ram to accompany her. Just when she was on the Trikuta mountain Veer Langur became very thirsty. There was

no stream or foundation on the mountain. The goddess shot an arrow. Thereafter the water burst out from the hole. The goddess practised penance for nine months & then entered the mountainous cave. On this account she was called Trikuta Devi at first, subsequently she was called Vaishnavi Devi. People believe that goddess is capable of fulfilling all the wishes of pilgrims. Hence many persons pay homage to her & talk about her several miracles.

26. Vighnesh- Vighnesh is the name of Ganesh, the god who removes all the obstacles. He is the husband of Ridhi & Sidhi. He is remembered at the commencement of every undertaking by pious householder.

He is said to have played the part of a writer of Vyas when the latter composed his Mahabharat & dedicated it to him.

27. Vishwasri- Vishwari is the name of Brahma, the god of creation. He is said to have been born from a lotus issuing from the navel of Vishnu. His function is to create the world & human beings. His vehicle is swan.

28. Vishnu- Vishnu is the god of protection. He takes incarnation to save people. He took Narsinh incarnation to kill the demon named HiranyaKashyapu. Hari, Madhav, Murari etc. are his names. Luxmi is the name of his wife.

29. Yama- Yama is the name of Kala or Dharamraj. His main function is to take away the souls of dying persons. He decides the place of hell or heaven for the departed souls according to their good or bad actions performed by them in this world. He is the son of Surya & Sanjna (the daughter of Vishwakarma.

OPINIONS

— अभिप्रायाः —

पं. श्रीरामचन्द्रशाण्डिल्येन प्रणीतं कामदूतंनाम खण्ड-काव्यमहमद्राक्षम्। महाकविकालिदासप्रणीतं मेघदूतच्छायामनु-सरतः पण्डितस्येदं काव्यं मनोहरति। शैली भावाभिव्यञ्जक शब्दसङ्घटना च मनोहारिणी वर्तते। दूतकाव्यप्रणयनमद्यतनेषुदिनेषु विरलमपि अस्मिन् व्यापरे प्रवृत्तिं रचयितुः श्लाघयामि प्रचार-पथकमिदं काव्यमास्वाद्यं प्रतिष्ठांलभतामिति भगवन्तं प्रार्थये।

पद्मभूषण पं. पट्टाभिराम शास्त्री
वाराणसी.

उल्लासं कविपावनस्थलमिदं सत्कामदूतोद्भव-
मासीत्स समयो यदा विरचितः स मेघदूतः पुरा।
शाण्डिल्यो ममगोत्रमस्ति विमलं शाण्डिल्यनामाभवा-
नेकीगोत्ररतिश्रुतिप्रणयिता गोत्रेऽपि नामाश्रितम्॥१॥

चेत्स्थायी सुरवाक् प्रवृति-
र्भवान भविष्ये भजितो प्रभावात्।
महाकविः काव्यकलापधारी
वचांसि मे ते सफलानि सन्तु॥२॥

श्री प्रभाकर मिश्रः
प्राक्तन कुलपतिः संस्कृत बिश्वविद्यालय
दरभंगा (बिहार)

कामदूतविषये

इदं कामदूताख्यं काव्यं, छायाहरं मेघदूतस्य, चेतोहरं विदुषां गायतां, ध्यायतां, शृणवताञ्च। अत्र प्रकटा प्राक्तनी इदानींतनी च अकृत्रिमा कृत्रिमा च प्रतिभा कवेः। दर्शितश्चात्रकाव्ये कविना चित्रं भारतवर्षस्य यवनहतकैस्तत्पृष्ठपोषकैश्चांग्लदेशीयैः त्रिधाशकलीकृतं दुर्दैववशाद् विकृतं रूपम्। इदं काव्यं पठतः कस्य वा न सचेतसो यवनानां नृशंसता आंग्लदेशीयानां निघृणता, सैन्धवानाञ्च करुणा दशा हृदयानि द्रवी करिष्यन्ति रोदयिष्यन्ति च केषाञ्च भारतस्याखण्डतायैराबद्धं समुत्साहं जनयिष्यन्ति। अत्र खलुसिन्धु देशे यानि हिन्दूनां तीर्थानि मन्दिराणि प्राचीन-नगराणि तत्सर्वंसुभाषितैर्दर्शितम्। यद्दृष्ट्वा श्रुत्वा स्मृत्वा च भारतीयानामभीरूणां देशानुरागिणां पुनः सिन्धुदेशंभारतीयानेतुं मतिरुदेष्यति। अस्मिन् काव्ये यवनानाम मांनुषा अत्याचारा वर्णिताः। अत्र काव्येसिन्धुदेशस्यतत्तीर्थानां तन्नगराणाञ्च रेखा–चित्रन्यासभारतवर्षीयतत्तीर्थानाञ्चावश्यकः। इदं काव्यं मया अक्षरशः पठितम्। मम मनो मुदे संभूतं दृष्टम्; अन्येषां च नूनं भविष्यति इति वेदयन् विरमामि।

स्व. पं. रघुनाथ शर्मा
छाता बलिया

२२३, हरिनगर,
होश्यारपुरत:
२०/१०/१९८९

कामदूतकाव्यविषये सम्मतिः

आप्रारब्धेरापर्यान्ताच्च पर्यालोचि प्रेक्षावत्पण्डितपरिषत्प्रशस्ततमेन प्रा. रामचन्द्र (हरिशरण) शाण्डिल्येन प्रणीतं, संवीतं, सन्ततं सन्तत-वृत्तेन मधुमयमन्दाक्रान्तावृत्तेन सुगम्य सुरसरस्वती सौशब्द्य सा.संनिबद्धम्, परिणद्धं चानुपदं रसोद्गारनिर्भरै चमत्काराधारैरलङ्कारसमाहारैः, कुशाग्रीय धिषणैः हृदयालुभिरास्वाद्यैः वैदर्भी माधुर्य प्रसाद संवादैरुपचितम्, खचितमङ्कुरितोल्लासैः वक्त्रिम विलासैः, सर्वत्र संस्कृत-सौरस्य-सौरभसम्प्रसार-संवासितम्, समुद्भासितं सांसिद्धिकेन सारल्य सद्भावस्वादिम्ना मनोमोहक - मधुरिममहिम्ना - मिलितम्, ललितं लोकोत्तर - लवणिम्ना, सौकुमार्यसौभग - सौहित्य - सौन्दर्य, सम्भृतम्, पदे पदे पुण्यप्रदेश - प्रमुखपयस्विनी - पत्तन - प्रभृति परिचय - परिकथा - परिपूतम्, अनुस्यूतं केनापि कौतुककरेण कामनीयकेन, विशदात्मकथाकूतं च कामदूतं नाम संख्यावतां सतां संसत्सुस्ताव्यं श्राव्यं च काव्यम्। सैषा रचना कस्य वराकस्य प्रमोदाय विनोदाय च न कल्पिष्यत इति कविकुल कीर्तनीयाय काव्यकरणकौशल्यशीलाय च श्रीशाण्डिल्यमहाभागाय वारं वारेण वर्धपनानि वितरन्।

विदां विधेयो विनीतः

श्यामदेव पाराशरः

प्रो. बटुकानाथ शास्त्री खिस्ते
फेलो
भारतीय दार्शनिक अनुसन्धान परिषद्
(आई. सी. पी. आर., नई दिल्ली)
सदस्य – उत्तर प्रदेश संस्कृत अकादमी
लखनऊ.

दूरध्वनि : ५६३२७ पी. पी.
श्रीनिकेतनम्
एन्. १६/८३, पत्रकारनगर
विनायका, वाराणसी-२२१०१०.
दिनांक : २-२-८९

हृदयोद्गारः

श्रीमता कविवरेण आचार्यरामचन्द्रशाण्डिल्यमहाभागेन प्रणीतं कामदूतं नाम नव्यं काव्यं मयाऽवलोकितम्। नवेन वस्तुना ग्रथितं ललिताक्षरोपगुम्फितं नायिकानायकयोः परस्परोत्तर-प्रतिभासितं तदिदं नवीनसंस्कृतकाव्यरचनायां प्रमुखं पदमाधत्ते।

एवंविधरचनया सुरभारती समर्चा विद्याप्रसारञ्च कुर्वाणः कविरयं सर्वेषां साधुवादनमर्हति। भविष्यति काले नाना रचनाभिरयं भारतभारतीमुन्निनीषतीति प्रमोदाऽवसरः। कविवर-ममुं शुभाशंसनैः संवर्धयामि।

बटुकनाथशास्त्री खिस्ते
वाराणसी.

पाठं पाठं रुचिररचनां तावकीनां मनो मेः
वारं वारं पठनरुचिमापद्यते मोदमानम् ।
दर्शं दर्शं तवचसुहृदन्तहीनं विकल्पं
धन्यं धन्यं वितरति मुहुर्धन्यवादान्बहूँस्ते ॥

पं बलवीरदत्त शास्त्री
अध्यक्ष महिला आयुर्वेदिक विद्यालय,
खानपूरि कलां (हरियाणा)

●

रसभाव निबद्धां प्रासादिकीं च रचनामिमां हृदयेनाभिनन्दामि। प्रांकशमाप्नुयादिति भगवन्तं काशीपतिं प्रार्थयँश्चैतत्कवेरत्रभवतः शाण्डिल्य गोत्राद भूत श्रीरामचन्द्रकवेः सर्वविधमभ्युदयं कामये ।

श्री रेवाप्रसादो हितेषः
संस्कृतविद्याधर्मविशाल संकायस्य
काशी हिन्दू विश्व विद्यालयोस्य,
प्रमुख साहित्यविद्याचार्यश्च

●

यावत्पद्य पंश्चविंशपाठमात्रं प्रमोदभाक्
रचनाचारुताभाव प्रवणत्वादिभिर्मृशन् ।
चक्षुर्विकारकष्टेन पटुतामिव लम्भितः
प्रशंसामि हृदाकाव्यं कामदूतमिदं मृदुः ॥

अमीरचन्द शास्त्री
एम २२, कस्तूर्बा अपार्टमेंट,
पीतम्पुरा दिल्ली – ३४.

* कामदूतस्य समीक्षा *

शाण्डिल्योगोत्रोत्पनेन आचार्य-रामचन्द्रेण विरचितं कामदूताभिधं काव्यं मया व्यलोकि। काव्यमिदं साम्प्रतिक – समस्यावरिवस्योपवृंहितम् हृदयाह्लादकं छन्दोबन्धबन्धुरमनेकतरमानवीयविषय वैविध्यवि-शेषितम्, ललिततरं सुमधुरं नवीनतममविगीतप्रसन्न-भावनिबद्धं सचेतसां चेतांसि समावर्जयितुं प्रयाप्तं प्रभवति।

भाषायाः सारल्यमाविकल्पम्, भावानां भव्यत्वम् शैल्याः शालीनत्वम्, रीतेरौचित्यम्, वृत्तेरावर्जकत्वम्, गुणानामुद्वीरातित्वम्, रसानामास्वाद्यत्वम्, अलङ्काराणां नैसर्गिकत्वं चेत्यादीनिकाव्योत्कर्ष विधायकानि तत्त्वानि नूनमिदं काव्यं विभूषयन्ति।

अस्य काव्यस्यारम्भे त्रिभुवनविजयी मन्मथदेवो वन्दितः, ततः पित्रोश्चरणकमलयोः कुलगुरोश्चरणाब्जयोश्च स्मरणं विधायैषा रचना रचिता, अतश्च कैमर्थ्य - वैयर्थ्य - वैवश्यं - वैरस्यमस्यां - निराकृतमिति प्रत्यक्षमक्षि लक्ष्यीकर्तुं शक्ष्यति काव्यान्तः प्रविविक्षुः समीक्षकवर्गः।

आचार्य - श्रीशाण्डिल्येनैतत्काव्यरचनया भगवत्याः सुरभारत्याभाण्डागाराभिवर्धयता संस्कृतसाहित्यस्य कामपि विलुप्तप्रायांसरणीमुद्भावयता विशिष्टानां विविधनां तीर्थाणां नगराणां च मनोहारि सरस - वर्णनेन रचनाऽलङ्कुर्वता च भारतमातुः सपर्या याथार्थ्येन सम्पादिता। नास्त्यत्र संशीतिलेशोऽपि।

काव्यमेतत् पठता मया यदा वाराणस्याः संकेतो दृष्टः

तस्मात् काशीं प्रविशतु भवान् वीक्षितुं विश्वनाथं
यस्यालोकादबुधमनुजोऽप्येति सायुज्यमुक्तिम्।
पायं पायं सरसविजयां नागवन्मन्त्रमुग्धः
कामं भुङ्क्ष्वामृतरसभरं तत्र मिष्टं प्रसादम्॥

तदा वीक्षितुं विश्वनाथमित्यंशं पठतो मम इयती अश्रुधारा निपतिता यत आत्माऽपि विस्मृतः।

एतादृशकाव्यसर्जनसमुत्कर्षेण कविरयमुत्कृष्टतरां कीर्तिमवाप्नुयादिति विश्वेश्वरं विश्वनाथं प्रार्थये–

उच्छलत्काव्यगुच्छाच्छस्वच्छच्छन्दसां कृतिः।
शाण्डिण्यकामदूतोवती राजतां सुरभारती॥

करुणरसरसित–काव्य–प्रणेतुरभ्युदयाभिलाषी

श्री रामप्रसादः त्रिपाठी

राष्ट्रपति–सम्मानितः, सम्मानिताध्यापकश्च,
सम्पूर्णानन्द–संस्कृत–विश्वविद्यालये,
वाराणस्याम्।

कविवर पं. रामचन्द्र (हरिशरण) अम्बिकादत्त शाण्डिल्य विरचिताख्यं काव्यमाद्योपान्तं पठित्वा नितरां प्रसन्नोऽस्मि। नूनमिदं काव्यं भारतवर्षस्य पाकिस्थानस्य च प्रमुखस्थलानां प्राकृतिकं सौन्दर्यं वर्णयति। अस्य ग्रन्थस्य प्रकाशनेन विदुषां कविनाञ्च कृते महान् उपकारो भविष्यतीति मे विश्वासः। कविप्रवर धन्यवादार्होऽस्ति इति शम्।

विद्यावाचस्पतिः डा. उमारमण झा
डी. लिट्
दर्शन विभागाध्यक्ष
श्रीरणवीर केन्द्रीय सस्कृत विद्यापीठ
शास्त्रींनगर, जम्मूतावी, १४० ००४.

(काव्यप्रशस्तिः)

कान्तावियोगमिषतो निजदेशभक्ते
रत्युत्तमानि विलसन्ति निदर्शनानि ।
'श्रीरामचन्द्र'–कलितानि च कामदूते
रुद्रो विलोक्य नितरां भवति प्रसन्नः ।।१।।

ऐतं युगीनमिदमुत्तमखण्डकाव्यं
संयोगसंभवरसाप्लुति शृङ्गसंस्थम् ।
संस्मारयद् यवनदुर्वृत्तिवृत्तमद्या–
प्यन्तर्व्यथां पुनरहो! स्फुटतां करोति ।।२।।

श्रीरामचन्द्रकविना कवितामिषेण
स्व स्वत्वरक्षण परायण सिन्धुजानाम् ।
हिन्दुत्वनिष्ठनिजधर्मरतव्रतानां
गाथोदिताऽस्तु भुविसात्चकास्तुनूनम् ।।३।।

इत्यत्र कामयमानः

डा. रुद्रदेव त्रिपाठी
सम्पादन प्रकाशनाध्यक्षः
श्री व्रजमोहन विडला शोधकेन्द्रम,
विक्रमकीर्ति मन्दिम्-उज्जयिनी (म.प्र.)
पिन – ४५६०१०.

ा. अमरनाथ पाण्डेय
ोफेसर एवं अध्यक्ष
ंस्कृत विभाग.

काशी विद्यापीठ,
वाराणसी-२२१००.

मया कामदूतस्य ललितानि पद्यानि निपुणं पठितानि। मेघदूतस्य या भाववीथी, या च रीतिः साऽत्र गृहीता कविनेति स्फुटं प्रकाशते। नवीन संदर्भराशिः क्रोडीकृत इति काव्यस्य कश्चनविशेषो विभाव्यते। कविना साक्षात्कृतानि वृत्तानि भारतेतिहासप्रसाधितानि प्राचीनकाव्यपरिपाटीस्निग्धानि चेतो हरन्ति सहृदयानाम्। मृदुपदावलीगुम्फितमेतत् काव्यं संस्कृतसाहित्ये प्रशंसां प्राप्स्यतीति न कश्चन संदेहः। कामदूतस्य भागद्वये तथैव परिच्छेदो वितीर्णो यथा खलु कालिदासो मेघदूते दृढं समुदश्वति। महाकवेः पदानि तत्र तत्र साधु विमृश्य विन्यस्तानि हारेऽनर्घमणिप्रभां जनयन्ति कवेः स्वान्तेपूर्वमेकस्य भावस्य सन्ततिः पश्चादन्यस्य सहृदयैर्विभागयितुं शक्यम्।

कवेः श्रीशाण्डिल्यस्य काव्यसपर्या सिद्ध्यत्विति प्रीतेन मनसा कामये।

अमरनाथ पाण्डेयः

Dr. Jagdishprasad Semwal
Shastri, Vyakarnacharya
M. A., Ph. D.

V. V. B. I. S. & I. S.
Punjab University
Hoshiarpur-146021.

विद्वद्वर श्रीरामचन्द्र (हरिशरण) अम्बिकादत्त शाण्डिल्यविरचितं मेघदूतसदृशं कामदूताख्यं दूतकाव्यं आमूलचूलं मयकाऽपाठि। अत्र विन्यस्तशब्दार्थसौष्ठवं पाषाणहृदयान्यपि आह्लादयति, का कथा पुनः सचेतसाम्? अहो! नूनं धन्योऽयं कृती शाण्डिल्यः, यस्य भगवत्याः सुरभारत्योः सेवायामीदृशोवर्तते परमोऽनुरागः इति शम्।

जगदीशप्रसाद सेमवालः

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कामदूतकाव्यस्य पठनेन अहं हर्षस्य परां कोटिम् अगमम्। अतीव रमणीयं काव्म्। कविकुलगुरोः कालिदासस्य मेघदूतान्तरं 'कामदूतं' रसिकानां मोदाय जायेत इति मे दृढा मतिः।

अभिनव विषयः, सुललिता रचना, उपमा – उत्प्रेक्षाणां स्थाने स्थाने समुचितः उपयोगः नायिकनायकयोः विरहावस्थायाः समुचितं हृद्यं वर्णनं, गोमन्तक, कन्याकुमारीहिमालयादीनां स्थलवर्णनानि नायिकानायकयोः संयतभावनाविकारः - एतैः गुणैः हृद्यं काव्यं कस्य रसिकस्य मनसि सन्तोषं न जनयेत्?

म. ए. आपटेकर
१०५, बी मंगलवार,
सतारा—४१५ ००२.

कामदूतं नाम काव्यं मया विलोकितम्। रमणीया पदशय्या, हृद्यश्चार्थानुबन्धः। स्फीताभिव्यक्तिः, निष्प्रत्यूहः प्रवाहः, प्रसाद मञ्जुला सङ्घटना। काव्यमिदं मेघच्छाया सप्लुतमपि मनोज्ञकाव्य–वैभवमिहिरमहसा समुष्णम्। प्राक्तनीचापि शैली नवां माधुरीं संश्रयन्ती काव्यातिशायिनीं व्यङ्ग्यविछित्तिं स्मेरयन्ती काञ्चि–ल्लोकोत्तर सुषमामभिव्यनक्ति।

नवः पन्थाः नवो नगरनिवहः नवीना घटनाः नवतराश्च–भावस्पर्शाः काव्यमिदं रमणीयकनिकेतनं कुर्वन्ति। अत्र प्राणवन्ति सन्ति बिम्बानि आत्मवन्त्यश्च सन्तिबन्धाः समुचिता ललिता च समग्रयोजना। काव्यसाहित्यप्रणेता श्रीरामचन्द्र शाण्डिल्यः साधुवादमर्हति सहृदयानां येन युगेऽस्मिन् स्वानुभूतमेवं भूतेन आञ्जस्य सम्भृतेन विधिना प्रकाशपदवीं नीतम्।

कैलासपति त्रिपाठी
आचार्य अध्यक्ष साहित्य विभागस्य,
सङ्कायाध्यक्षः साहित्य संस्कृति सङ्कायस्य,
सम्पूर्णानन्द संस्कृत विश्व विद्यालये,
वाराणस्याम्

भो! माननीयाः कविमित्रवर्याः
सप्रेमहार्दा नतिरस्तु नम्रा ।
ह्य एव लब्धं भवदीय पत्रं
काव्येन लालित्य गुणेन साकम् ॥१॥
आमूलचूलं पठितं मयातद्
आह्लादहर्षाप्लुतमानसेन ।
संस्मारितोऽहं खलुमेघदूतं
दिष्ट्या भवान् वर्धत एव तेन ॥२॥

हरिश्चन्द्र रेणापुरकरः
साहू बिल्डिंग ऐवानशाही रोड,
गुलबर्ग (कर्नाटक)

विद्यालङ्कार साहित्यरत्न,
राष्ट्रिय पुरस्कार प्राप्त,
सदस्य–राष्ट्रीय पाठ्य पुस्तक बोर्ड,
यूनीवर्सिटी कोर्ट हि. प्र. यूनीवर्सिटी
हिमाचल अकादमी–कला, संस्कृति भाषाएँ

ग्राम व डाकघर
द्वारा नैहरनपुरवर,
तह. देहरा जि. कांगड़ा
हिमाचल प्रदेश–१७७१०४.

प्रिय शाण्डिल्य महोदयाः,

भवत्प्रणीतरचनासु उत्कृष्टप्रतिभा सुस्पष्टं विराजते। महाकविकालिदासस्य मेघदूतपद्धतिमाश्रित्य विरचितं "कामदूतम्" संस्कृतजगतः सम्मानास्पदं गौरवकरञ्च स्मरिष्यते ।

वाग्देवी प्रसादाद् भवतां लेखनी चिरायानवरुद्धगतिः एवमेव सरस्वती भाण्डारं प्रपूरयेदिति श्रीमद्भ्यः शुभं कामयमानः ।

विदुषां विधेयः – दुर्गादत्तः शास्त्री

काव्य परिचय एवं समीक्षा

'काम-दूत-काव्य' – 'पूर्वकाम' तथा 'उत्तरकाम' के रूप में दोभागों में विभक्त है। रचना के लिए मन्दाक्रांता-वृत्त को ही आधार बनाया है। प्रत्येक भाग में ८६–८६ पद्य हैं। अतः १७२ पद्यों में निबद्ध यह काव्य पूर्ण हुआ है। काव्य का कथानक पाकिस्तान में विप्लव के पश्चात् बिछुड़ी हुई एक प्रेमिका द्वारा काम को दूत बनाकर प्रिय को ढूंढ़ने और अपनी स्मृति दिलाकर मिलने की इच्छा-पूर्ति से सम्बंध है। कवि ने स्वानुभूत दुर्घटना के दिनों में अपने–अपने परिजनों से बिछोह पाए हुए एवं दुर्दान्त साम्प्रदायिक उन्माद से लिए हुए अत्याचारों से विपन्न सिन्ध के धर्मानुरागी हिन्दूपरिवारों की स्थिति का इसमें यथावसर वर्णन किया है।

मार्ग-वर्णन की दिशा भी इसमें अभिनव है। कामदूत को पहले सिन्ध (पाकिस्तानान्तर्गत भाग) एवं पाकिस्तान के प्रमुख नगरों में अपने प्रिय को ढूंढने के लिए कहा है और तदनन्तर भारत के प्रमुख तीर्थस्थल, महत्वपूर्ण नगर आदि में कहीं दूत को भ्रमण करने का सुझाव दिया है। सन्देश के लिए दूत-वरण का वर्णन इस पद्य मे आस्वाद्य है —

सन्देशार्थं विनय-वचनं कामिनी वक्तुकामा,
कन्दर्पं तं वचन-कुसुमैरर्चयन्तीत्थमूचे।
बन्धो ! स्नेहस्तव मयि महान् वर्त्तते तेन याचे,
मत्सन्देशं हर रतिपते ! यत्र मे जीवितेशः॥

वह जीवितेश कहां होगा ? इस आकाङ्क्षा की पूर्ति के लिए उसका कथन है कि —

आग्नेयास्त्र-प्रहित-गुलिका-विद्धगात्रोऽभवत् किं,
किं वा क्षिप्तो यवन-पशुभिः सोऽग्निकुण्डे नृशंसैः।
पाशैर्बद्ध्वा गहन-जलधौ पातितो घातितो वा,
यद्वा धूर्तैर्द्रुततरगतेर्भ्रंशितो बाष्पयानात् ?

वहीं कवि शाण्डिल्य का स्मरण भी इस प्रकार वर्णित है —

मन्ये स स्यात् तरुवर-तले प्रायशः काव्य-लीनो,
विद्वद्वर्यः सुविदित-कविः ख्यात–'शाण्डिल्य'-गोत्रः ।
ब्राह्मं तेजो दधदविरतं देश–सेवारतो वा,
दुर्गादेवी–चरण–निरतस्तान्त्रिकस्त्यागमूर्तिः ।

स्पष्ट है कि यह शाण्डिल्य-गोत्रीय विद्वान्, कवि और तांत्रिक स्वयं इस काव्य का रचनाकार ही है। आगे कवि उस कामिनी के द्वारा वह आशङ्का व्यक्त कराता है कि– कहीं वह मेरा प्रिय किसी अन्य रूपवती युवती के प्रणय-विलास में तो नहीं फँस गया है? यह 'पूर्वकाम' का कथ्य है जबकि 'उत्तरकाम' में कामदूत के आनेपर स्वयं रामचन्द्र (कवि का अपरनाम) उस दूत का सत्कार इस प्रकार करता है —

दिष्ट्या पश्यन् हृदय–सदने कामदूतं समेतं,
लब्ध्वा कान्ता–कुशलचरित तत्प्रदिष्टैर्वचोभिः ।
हर्षे मग्नः प्रियसहचरं पूजयन् भावपुष्पैः,
प्राप्तं प्रीत्या मधुर-वचनं प्राञ्जली 'रामचन्द्रः' ॥

तदनन्तर वह प्रिय अपनी पूर्वघटनाओं को प्रति-सन्देश के रूप मे सुनाते हुए कहता है —

उत्कण्ठा में स्फुरति नितरां सिन्धुभागं ग्रहीतुं,
संलग्नोऽहं भुज-बलवतां मुग्रसेना–विधाने ।
ज्ञात्वैतां मे समर-रचनां सर्वकारेण रोषात्,
क्षिप्तो बन्धे नियम–हननं मन्यमानेन तन्वि! ॥

इस प्रसङ्ग मे वर्णित घटनाएँ भी कवि ने अत्यन्त रोचक पद्धति से प्रस्तुत की हैं। आनेवाली पीढी के पाठक इस काव्य के द्वारा न केवल एक प्रेमी–युगल की विप्रलम्भ-कथा का ही आनंद लेंगे, अपितु वे एक ऐतिहासिक दुर्घटना के शिकार पुरुषार्थी प्रवासियों की स्थिति का भी गम्भीर तत्व पहचान सकेंगे। भारतीय संस्कृति के प्रतीक मन्दिर, मस्जिद, गुरुद्वार, पवित्र गङ्गा आदि नदियों और चहल-पहल से मुखरित शहरों का दिग्दर्शन पर्याप्त हृदयग्राही ढंग से इस काव्य में ग्रथित है।

कवि प्रिय अपनी प्रेयसी जानकी के प्रणय में आज भी वैसा ही तल्लीन है, यह व्यक्त करते हुए उसके उद्‌गार निम्नलिखित पद्य के माध्यम से अनुभाव्य है —

श्रुत्वा कस्याश्चिदपि मधुरं शिञ्जितं नूपुराणां,
मत्वा तत्ते हृदय-भवने-भाति चित्र त्वदीयम्।
आकर्ण्यामूं मधु-रणभृता काकली कोकिलानां,
मुग्धो मन्ये तव कलगिरं पञ्चमालापतुल्याम्॥

और अन्त में अपनी सन्देशवाणी प्रेषित कर कामदेव की कृपा से रामचन्द्र कारागार से मुक्त होता है तथा सिन्धुदेश से अपनी प्राण-प्रिय प्रिया जानकी को लाकर सुख से निवास करता है —

अत्यौत्कण्ठयात् प्रणिहितमना प्रेष्य सन्देशवाच:।
कारागारान्मदन–कृपया रामचन्द्रो विमुक्त:।
तेनानीता सरसिजमुखी सिन्धुदेशात् तदा सा,
नित्यं तुष्टौ तदनु वसतो जानकी रामचंद्रौ॥

इस प्रकार यह काव्य अपने आप में अभिनव सृष्टि है तथा विभिन्न साहित्यिक उपादानों से भी अन्वित है।

* मेघदूत एवं परवर्ती दूतकाव्य से साभार उद्धृत *

(साहित्य सवर्धनं संस्थान मंदसौर – म. प्र.)

I read the poem Kamadutam with great interest and was very much pleased to find the straigh forward, clear style of the poet. The poet has a good command of the Mandakranta metre. The very idea of the two lovers separated on account of the partition of the country is very pathetic. The poet has been able to give a vivid description of the numerous places in India as well as Pakistan. On the whole the poem can be called a sucessful combination of the traditional characteristics of the Duta Kavyas and modern flavour of the new poetry.

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ERRATA

Page	Line	Incorrect	Correct
7	10	शव्द	शब्द:
11	5	द्रेद	द्रेक
24	17	कूर	क्रूर
28	13	consult	console
29	16	croocked	crooked
31	7	कतुं	कर्तुं
43	19	प्राप्रेस्तत्र	तत्र प्राप्ते
45	2	पाशाण	पाषाण
47	23	incessgantly	incessantly
49	14	स्तत्रा शवसङ्केति	स्तत्राशङ्के वसति
51	6	भृङ्गभ्	भृङ्गान्
52	4	पूर्णान्निङ्गम्	पूर्णान्तरङ्गाम्
53	11	उद्गाह्म	उद्वाह्य
63	3	bettlerut trees	betelnut trees
63	7	पश्योकण्ठ	पश्योपकण्ठं
64	12	ageeable	agreeable
66	6	ni	in
70	25	ingnorant	ignorant
71	5	विदित	विदित
83	10	सह्मतां	सह्यतां
86	7	सुखाषमू	सुखार्थम्
87	17	भुक्तवा	भुक्त्वा
94	16	forments	torments
94	19	इव्याख्याता	इत्याख्याता

107	18	posses	possess
111	10	practicing	practising
,,	13	advise	advice
113	12	Menghaduta	Meghaduta
122	25	from	of
124	1	get	got
159	Last line	(Pl. add) had neglected all wives other than Rohini	
163	7	cured	cursed
176	2	testival	festival
177	7	Renouned	Renowned
183	20	burdles	hurdles
185	13	पह्लाद	प्रह्लाद
187	18	Vishwasri	Vishwsrit
194	10	पस्परो	परस्परो
197	16	कविनाञ्ज	कवीनाञ्ज

☆

कवेः कृतयः

* यात्राप्रसङ्गीयम् – एतद्द्विखण्डात्मकं खण्डकाव्यम्। प्रथमेखण्डे यात्राप्रसङ्गेन प्रकृत्या रोचकं वर्णनं, कस्यापि युवत्याः परिरक्षणं, स्वप्नावस्थायां तया सह प्रेमालापः, शृङ्गाररसस्य समावेशः, वार्धक्ये पुत्रेण पित्रोः परित्यागात् स्वप्नभङ्गः। उत्तरखण्डे संसारस्याऽसारताया वर्णनेन शान्तरसस्य प्रतिष्ठापनम्। एवं शृङ्गार-वैराग्ययोर्मध्ये लोकनीतिं दर्शयन् दार्शनिकप्रबोधेन मोक्षोपायो वर्णितः। छात्राणां कृतेऽलङ्काराणां छन्दसां च ज्ञानाय प्रयतितम् पाठकानां कृतेऽत्यन्तमुपादेयं सरसं सरलं च काव्यम्।

(मूल्यं १८ रूप्यकमात्रम्)

* ऋतुवर्णनम् – अस्मिन्काव्ये षण्णामृतूनां ललितं वर्णनम्। अत एव शृङ्गाररस परिप्लुतमिदं खण्डकाव्यम्। परिशिष्टविभागेषु षण्णामृतूनां मध्ये समुद्भूतानां रोगाणामुपचारो, व्रतपर्वादीनां वर्णनं च। भूगोलसंबन्धेन तेषां प्रभावः खगोलविद्यानुसारेण परिभ्रमण विधानं च। ज्योतिषशास्त्रेण तेषां फलादेशादि निरूपणं दर्शन शास्त्रे महत्वं च दर्शितम्। एतत् काव्यं न केवलं साहित्यरसिकानां कृते रसान्वितं परं साधारणलोकानां कृतेऽपि हितावहमुपयुक्तं च।

(यन्त्रस्थम्)

* स्तोत्रावलिः – अस्यां विविधदेवानां भक्तिरसपरिप्लुतानि भारतमातृवन्दनासहितानि षोडशस्तोत्राणि सन्ति।

(यन्त्रस्था)

* नाट्यावलिः – अस्यामतीव सरलभाषायां मञ्चोपरि सप्तपञ्चदश पलक पर्यन्तं बालानां कृते नाट्ययोग्यानि नाटकानि सन्ति। तेषां कानि चिदाकाशवाणी द्वारा प्रसारितानि।